GENEALOGICAL TREE

OF

THE NAIK-VAS FAMILY

OF

MANGALORE

EDITED BY

GEORGE VAS in 1881

AND BROUGHT UP-TO-DATE BY

JEROME A. SALDANHA, B. A., LL. B.

WITH NOTES

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MEMORY OF

GEORGE VAS

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AS A TOKEN OF ESTEEM AND APPRECIATION OF HIS WORK

ON BEHALF OF THE COMMUNITY

BY

THE EDITOR AND PUBLISHER

FOREWORD

The late George Vas (1839—1891) son of Pedru Vas (1802—1852) was an indefatigable collector of historical records pertaining to our community and sister communities settled in this part of the country from Goa, among which was a genealogical-tree of the great Naik-Vas family to which he belonged, with pedigrees of the surviving branch of the original Naik-Vas family in Chorao island in Goa Province, whence the family is believed to have migrated to S. Kanara, and of some Hindu branches of the Gaud-Sarasvat Brahaman Naik family from which the Brahaman Vases of S. Kanara are traditionally derived. The auther links the Vas family of Mangalore with the Vases that were carried into captivity by Tippu Sultan in 1784 and the branch of it that settled in Coorg and Tellicherry after escape in 1792 or release in 1799 on the downfall of Tippu. The tables with round circles coloured red, yellow and black showing the living and dead or married or single, with the notes were published by George Vas about 1881 in his own handwriting on a map 6 by 5 ft. It was crumbling to pieces, and the handwriting faded in several places. To rescue therefore the work from destruction, valuable as it is, the editor and publisher decided to print and publish it in the form of an octavo volume. There is a good deal of assumption of facts based on tradition in George Vas's preface with an elaborate account of the Chorao island. These traditions are supported by ethnology and history. I have therefore ventured to write a brief introduction regarding the ethnology and history of the Konkani communities especially the Konkani Catholic community settled in S. Kanara, Coorg and Malabar, with notable features of the language they talk, Konkani, with the peculiarities, that have arisen from contact with other peoples under various regimes, which, however, does not derogate from the main fact that our Catholic community is ethnologically and historically derived from the same common stock, as the Gaud-Sarasvat and other Konkani Hindus of Goa. The Naik-Vas genealogical table is not only supported by ethnology and history but both throw light on the origin and growth of our community.

The pedigrees of the Vases are brought up to date, as far as possible, with the information collected with much trouble.

George Vas's account about Chorao is relegated to Appendix No. I, the pedigrees of the Naik-Vas family in that island and of some of the Hindu Naiks to Appendix No. II. Notes about leading members of the family and connected families including rather a long one about George Vas are added and printed as Appendix No. III.

There will be found missing links in the tables owing to faded writing. Pedigrees of the families since George Vas's manuscript publication will be found defective, as all the required information could not be got. Some leaves are therefore left blank before and after the *Appendices* for filling in blanks and making additions. The work has been a labour of love to the editor and publisher with meagre funds at their disposal, thanks very much to a few generous subscribers and with co-operation from some members of the family, for which they are grateful Mr. Hormisdas Vas, son of George Vas, furnished us with an elaborate note about his father and grandfather (Pedru Vas), and Mr. Oswald Vas, son of Edest Vas, another son of George Vas, and Rev. Father John Salvadore Vas, Vicar of Milagres. Mr. M. S. Sreshta, M. L. C. also helped us with valuable advice, as well as sympathetic support from the start, for which we are very much obliged.

To the Codialbail Press we are indebted for the patience with which they put up with delays and constant corrections.

J. A. S.

Hints about the Printing

The figures against names are taken from the numbers in the tables of George Vas as far as they run till 1881 with an eye to uniformity of spelling.

We have adhered to the original nomenclature in the tables in the old Konkani-Portuguese style *e. g.* Pedru. In the additions made to the tables modern fashion has been adopted.

INTRODUCTION

The genealogical tree left by George Vas of his Vas family and pedigrees of almost Kanara Catholic families connects them with the Hindu-Konkani families, that is people speaking the Konkani languages. The only territory in which the bulk of the people speak Konkani are in Goa and the adjoining parts Savantvadi State and in Ratnagiri, Belgaum, Dharwar and North Kanara Districts. They have emigrated further to S. Kanara, Cochin, Bombay, Poona, Nagpur, and Karachi in large numbers. Among the emigrants were both Hindus and Catholics speaking Konkani that formed large colonies in Kanara Province now divided into two districts, North and South Kanara. One of the main connecting links between these communities is their language Konkani.

In tracing the origin of the Konkani people, the latest stage of it must be traced to Goa (old Gomantaka), not to Konkan as recognized in the existing official terminology (that is the Ratnagiri and Thana Districts in the Bombay Presidency). Strange to say, in Goa itself the Portuguese writers called the language spoken by the Konkani people *Kanarin*, that is, Kanarese; the grammar of the language, published by Thomas Stephens, the first Englishman that came to India, is described as of *Brahmana Kanarin* (or *Brahmanachi Basha*), that is the language of the Kanarese Brahmans.

That description, I think, gives us the clue to the true origin of the Konkani language as well as the Konkani people. In my own early endeavour to trace this origin, I was led to believe that Konkani, though not a dialect of Marathi, grew side by side of it from the same stem (see my Notes in the *Mangalore Magazine*—Vols. I and II, republished in the author's *Indian Caste*—Vol. I—*Konkani or Goan Castes*). Dr. Grierson concludes that "both Marathi and Konkani are derived from the same Prakrit and are both dialects of the same form of speech" (*Linguistic Survey of India*, Marathi Language, p. 164). There is no doubt that of all the languages in India, Marathi may claim the closest relationship with Konkani.

Referring to Konkani Dr. Wilson writes:—"By this designation is not meant the very slight dialectic difference which exists between the language (Marathi) of the British Dekkan and the corresponding country running between the slopes of the Ghauts and the Indian ocean forming the British Konkan, but the language of the country commencing with the Goa territory and extending considerably to the South of Karwar and even Honawar. The speech of this district differs from Marathi as much as Gujerati differs from Marathi. It is manifestly in the main formed on the basis of Sanskrit."

There is reason to infer that not only philology of the language, but the peculiar position occupied by the Brahman community of Goa (called variously Gaud-Brahmans, Gaud Sarasvat Brahmans, Shenvis, Konkanis) in Western India, their physical features, their historical traditions and various other factors support the theory that they immigrated from Northern India during mediæval Hindu ages between the eighth and twelfth centuries after Christ and settled in S. Konkan, and that holding as they did a dominating position in their new home for several centuries, they influenced the language to an extent as to create a new language like the English.

It is important to distinguish the Konkani Brahmans from the Konkanasth Brahmans. The former belong to the Pancha Gauda Brahmans, the latter to the Pancha Dravidas. In physical features, customs, habits of life, fashions as well as language, they differ in many respects.

However few may have been the original Gaud Saraswat settlers in southern Konkan, they grew in number rapidly and attained to a position of affluence quite unique. Nowhere else in India has a new body of settlers obtained such a complete ascendancy as landlords and state and village officers on an older population, as have the Gaud Brahmans in Goa and the neighbouring districts. Bringing as they did an Indo-Aryan dialect of their own, is it not likely that they impressed some of its features on the local vernacular? That is what, it seems to me, has actually happened.

It is curious to note that while Thomas Stephens composed a grammar of the Konkani language (or *Kanarin*, as he called it) and published a number of doctrinal works in Konkani, he had recourse to Marathi for writing his *magnum opus*—the *Christian Puran*, which describes the history of the Bible—the *Paradise Lost and Regained*, in noble poetical language and has been found by eminent scholars like the late Dr. Col. Kritikar and Professor Bhagvat, one of the greatest and grandest poems in the Marathi language (see *Christian Puran* by Thomas Stephens edited by Mr. Joseph Saldanha, B. A., and published by Mr. S. Alvares of Mangalore).

Besides Konkani Brahmans, there exist various other Konkani castes, Vanis, Sherogars, Sutars, Kunbis, Bhandaris (tappers), Kharvis, (fisherman), Padtis, Madivals (dhobies), Sudirs, Kumbars (potters), Keloshis (barbers) Gaudis and others. The convert Christians from the Konkanis rejoice also in castes—Brahmans, Chraodas, Gaudis, Sidirs, Renders, etc., who seldom or never intermarry and only very occasionally associate with one another for social purposes, though they gather together in the same churches for religious purposes and have no objection to approach together the Holy Table and do not insist on separate wings of a church for higher and lower castes or non-caste people. The origin of the Konkani castes, other than Brahmans and Vaishyas, may be traced to the old local or indigenous Dravidian or Adi-Dravidian tribes, though profoundly affected in language by Gaud Sarasvat influences, as already pointed out above.

We may now trace the origin of Konkani Catholics of Kanara and Coorg. Soon after the opening of the factory at Cochin and the capture of Goa in 1510, the Portuguese established, in pursuance of their treaties with the chiefs of Sonda, the kings of Vijianagar, the Zamorin of Calicut and other local chiefs, factories at Honore, Barcelore, Mangalore, Cundanore, Tellichery and Calicut. Goa and Cochin sent forth missionaries, who carried on their religious propaganda not only within the factory towns but far in the interior. There were soon created Christian settlements in these towns and in several places in the interior of the districts. Large numbers of Christians also left Goa during the troublesome days of Mahratta inroads in Goa and the decline of its trade, and settled in the coast towns. They were also welcomed by the Bednore Kings of Kanara (1565—1760) and made grants of land or recruited in their regiments. Thus it happened that by the middle of the 17th century Kanara was mapped out into some twentyfive parishes with large Christian congregations. That the Christians of Kanara must have about the commencement of the 18th century formed a large and important community is clear from the clauses guaranteeing their interests and found in the treaties concluded between the Portuguese and the Bednore kings in 1671, 1678, 1707 and 1714. The Bednore kings seem to have largely patronized their Christian subjects, and the grants they made to churches like the Milagres church at Mangalore testify to the respect the Christians commanded at the court of Bednore. Hyderali, who overthrew the Bednore dynasty in 1760, confirmed the privileges conferred by his predecessors, and the Christians reciprocated this sympathetic treatment with steadfast loyalty. But hoping for little sympathy from Tippu Sultan and well knowing of his design to forcibly convert them to Mahomedanism when a favourable opportunity offered itself, they gave no little assistance to the British in their campaigns against him from the West Coast. Tippu had secret information of the doings of the Christians—though much that was reported to him or he made out against them—was exaggerated. The treaty of Mangalore was concluded between the British and Tippu in January 1784, and in February of the same year sealed orders were received from him in all stations of Kanara to seize the Christians, confiscate their estates and deport them to Seringapatam. The orders were rigorously carried out. Of those that arrived in Seringapatam the majority were forcibly circumcised and distributed over the country in regiments. The cruelty and martyrdom suffered by the Christians carried into captivity were witnessed by their British fellow captives. Among whom, were James Scurry and Bristow, who published accounts of their own and their Kanara Catholic brethrens' sufferings (See *"Life of James Scurry"*—published in 1824 and republished in 1929 and Bristow's *"Narrative of my Sufferings"* published at Calcutta republished for J. Murray in M. DCC. XCIV, Fleet Street, London). The latter asserts that Christians were forcibly circumcised and compelled to become Mahomedans, "not without exhibiting several martyrs."

Not more than 15,000 of the expatriated Christians survived their dreadful exile of 15 years when Seringapatam fell in 1799. These wrecks of the once prosperous community were reorganised by the famous Abbe Dubois at the request of General Wellesley. About one thousand of the Christians went to Malabar, some hundreds settled in Coorg, and about 10,000 returned to Kanara. The descendants of these constitute the bulk of the Catholic communities of Kanara and Coorg.

The active and able part they took in establishing their old position is borne by the authorities. Submitting the petition of the Christians on church lands, the then Collector of Kanara, T. Harris wrote in 1820:—"The question I have therefore to submit to the Board is whether the prayer should not be granted in consideration of the ruin relentlessly brought down upon them, notwithstanding which they have rebuilt churches and have voluntarily contributed to support them; they have raised themselves to a name unquestionably the most respectable in every situation in which they move in Kanara, whether as holding high public station as merchants, dealers, farmers or public servants. There exist little doubt that this high moral, and as subjects, most useful attainment, proceeds from the religion they profess and examples held out to them by their *pastors*. So generally is their character admitted that I consider it would be improperly occupying the Board's time to dwell upon the theme."

PREFACE

The Genealogical Tree of the Naik-Vas family of Mangalore

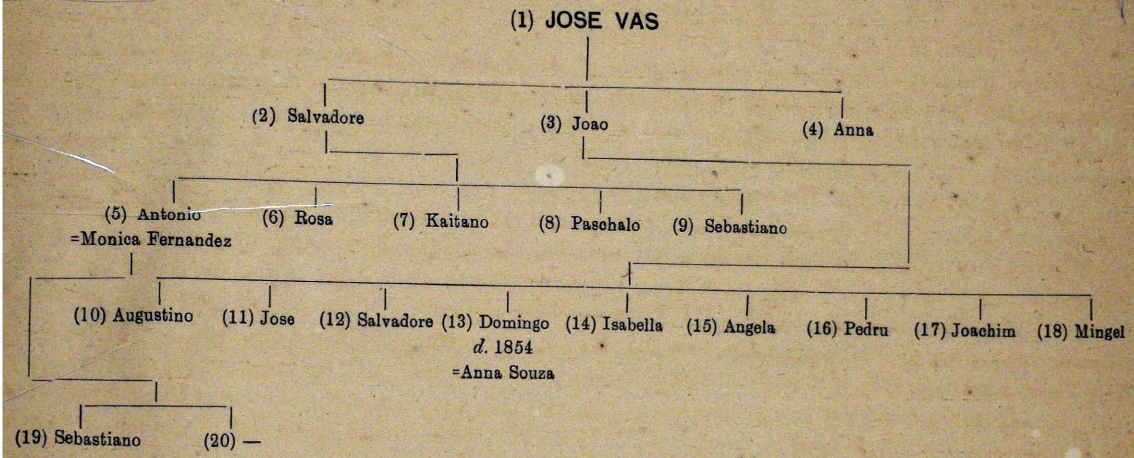
THE ancestors of the Vases of Mangalore were the natives of the island of Chorao in Goa. It appears from tradition that the head of the family in South Kanara, one José Vas, and his mother Aglais emigrated to Mangalore and settled in the village of Falnir, the *warg* of which subsequently bore their name "Aglai-Jose". Probably he must be the Jose Vas and his wife Appolonia Braganza who emigrated to Mangalore either during the depredation in Goa of the Mahratta chief Sambaji, son of the celebrated Shivaji, in 1683 during the administration of the Viceroy Dom Francisco De Tavora, Count of Alva, or in 1732 during the depredation of Savantvari in the time of the Viceroy Dom Pedro Mascarenhas, Count of Sandomil, or in 1741 when Bardez, Chorao and Salsette were invaded by the Bhonsles and their vassals during the Government of the Viceroy Dom Luis De Menezes, Marquis of Lourical. Gradually the families increased and acquired landed property and held a good position in social status. Hardly a century elapsed when they were subjected to greatest disasters owing to the war between Tippu Sultan and the English. From what I had learned from my uncle Jose Vas, it appears that his father Domingo Vas and that every other member of that family as well as all the Catholics of Kanara were arrested under the mandate of Tippu Sultan on Ash Wednesday night the 25th February 1784 at about 8 o'clock and carried off to Seringapatam as captives because they would side with the English in the war as well as with a view to strengthen his "Kundadar-Sarkar" by proselitization to Islamism and kept under military surveillance in the suburban city of Shahar-Ganjam and the fortress of Seringapatam. But most of the members of my family during the seige of Seringapatam in 1792 by the then Governor-General Lord Cornawalis escaped and settled at Virarajendrapet & Tellicherry under the protection of the then Maharaja of Coorg Dodda Virarajender Odeyar, as they could not return to Mangalore in consequence of its being still in the possession of Tippu Sultan according to the treaty of Mangalore dated 11th March 1784. The remaining members, that were in the fortress, escaped on the fall of Seringapatam on the 4th May 1799. II. At this time most of the surviving members of our family returned to Mangalore from different places. Out of four

sons of Salvadore Vas (No. 2 in the table *post*) and of the sons of Joao Vas (No. 3) only three returned, viz., Domingo Vas (No. 13) and Mingel Vas (No. 18) who came back to Mangalore and Joachim Vas (No. 17), who settled in Tellicherry. My son-in-law Joao Vas (No. 42) of Virarajendrapet says that he belongs to our family, and that at the end of 1861 wrote to my father Pedru Vas acquainting him that he had every reason to believe that he was a member of our family, as his mother Mrs. Agatha Fernandes had informed him that her father-in-law Antonio Vas *alias* Antonio Naik (No. 5) was saying that he and the other members of his family had been taken to Seringapatam as captives. From what my uncle Jose Vas had said, it appears that Antonio Vas must be the son of Salvadore Vas (No. 2) as he had a son named "Antonio Vas" who had been taken to Seringapatam. As the two statements coincide and as the aforesaid Jose Vas of Coorg being a *Bahmon* and *Naik* in *Paik*, it may be said that he is a member of our family. I made my acquaintance with him on Friday the 15th August 1862 at about 9 A. M. in the parish church of St. Anna at Virarajendrapet on my way back to Mangalore from South Wynad. III. With a view to complete this genealogical tree, as I had lost the notes in 1869 given to me by my uncle Jose Vas, I personally revisited the island of Chorao, the *patria* of the Naik Vases of Mangalore, on Wednesday the 16th February 1881. Here I found the houses of the members of our family viz., Kaitano Antonio Vas, Jose Filippe Vas and Vincent Joao Vas, sons of Kaitano Xavier Vas of Pandevado, the *Gaunkars* of the 4th *Vangod* of the agricultural classes of Chorao. I also paid a visit to Pandurang Naik of Nova-Goa, a Hindu member of our family in Goa. There are eight heathen families of Pandevado Naiks of "Caliap Gotra" and four families in Kanara—one at Sujir, one at Bantwal, one at Panemangalore and one at Ooperangandi. The family deity of the Naiks of Pandevado is "*Ravalnath*". After the conversion of the Naiks of the Pandevado to the Catholic faith [for description of Chorao (*vide* Appendix I)] and for genealogies of the Vases at Chorao and the Naiks (*vide* Appendix II), the above idol was removed to Hiriagotte at Masel or Marcella and placed in the pagoda erected for it there. IV. Two prominent houses of our family of Mangalore having sustained a heavy loss in trade lately, the social status of the family was shaken a great deal. V. I bequeath this "Genealogical Tree" to my descendants so that they may have a history of their pedigree and that they may preserve it for the prestige of Vas family.

(Sd.) **George Vas**

1881 A. D.

Pedigree of Naik-Vases that settled in Mangalore



(1) born in Pandevado in Chorao (Goa) and emigrated to Mangalore about 1683 – 1741.

(5) died at Virarajendrapet in Coorg after his return from Seringapatam. He was militaire under H. H. Dodda Virarajander Oodeyar at Nalknad.

(13) both returned from Seringapatam, and settled in Mangalore about 1799.

(17) returned from Seringapatam and settled in Tellicherry.

(18) returned from Seringapatam and settled in Mangalore.

(19) born 1800 – at Virarajendrapet (Coorg).

(20) died at Virarajendrapet.

(13) DOMINGO son of JOAO VAS (No. 3)

=Anna

- (21) Joao
  b at Tellicherry
  d. at Mangalore 1874
  = Anna Maria Rego
- (22) Augustino
  d 1861
  =(i) Martha Aranha of Bolar
  (ii) Maria
- (23) Jose
  d 1861
  =(1) Paschala Sequeira
  (2) Maria A. Pais
- (24) Pedru— 1803–1882
  =(1) Lucia daughter of Domingo Lobo and Joana Tellis of Bolar
  (2) Seraphina Souza
- (25) Isabella
  d. 1848
  =Nicholas Gonsalves
- (26) Antonio 1810—
  =(1) Isabella Souza
  (2) Joana Tauro
- (27) Sebastiano (1811–73)
  = Monica Coelho
- (28) Sabina (1814–)
  =Joao Saldanha

(17) JOACHIM son of JOAO VAS (No. 3)

Settled in Tellicherry on his return from Seringapatam

- (29) Salvadore
- (30) Monte (1803–1849)
  settled in Mangalore
  =Anna Maria, daughter of Jose Pais
- (31) Manuel
  =Maria Saldanha
  (daughter of Francis Saldanha (Bolar Shet family) and Isabella Coelho)
  (Died at Mangalore)
- (32) Clara Maria
  =Bonaventure Saldanha of Bolar

(21—28) See Appendix III

(18) MINGEL son of JOAO VAS (No. 3)

returned from Seringapatam

- (33) Kaitano
- (34) Angela = Diego son of Bonaventure Manuel Pinto and Merciana
- (35) — male
- (36) Manuel Acinth (1813—)
- (37) — male
- (38) Joseph Joachim = Emeliana daughter of Monegar Antonio Pais and Barba Gonsalves
- (39) —
- (40) Xavier
- (41) Gregorio Domingo *d.* 1857 = Rosa Maria daughter of Jose Suares and Martha Saldanha of Pejar

(19) SEBASTIANO son of ANTONIO VAS (No. 5) of Virarajendrapet

- (42) Nicholas Joao (1827—) =(1) Anna Gracias Pereira (2) Leopaldine Thesiasa (3) Georgiana, Carolina (Celina) daughter of George Vas of Mangalore
- (43) Antony Xavier

(38) He was head Gumasta of Sadramin's Court, Mangalore—See Appendix III.

(40) He was Gumasta of Taluk Kacheri at Udipi.

(21) JOAO son of DOMINGO VAS (No. 13)
=Anna Maria Rego

(44) Martha (1814—) =Alex Gonsalves

(45) Helen (1816—)

(46) Domingo

(47) Domingo

(48) Magdalene (1820—)

(49) Magdalene

(50) Magdalene

(51) Seraphine (1827—) =Paul Pinto Monegar of Puttur

(52) Francis (1830—1861 =Agatha daughter of Paul Mascarenhas and Monica Pais of Bendur

(53) Monte Marian (1832—) =Seraphina daughter of Manuel Souza and Regina Colaco

(22) AUGUSTINO son of DOMINGO VAS (No. 13)

=(1) Martha Aranha,
(2) Maria

- (54) Rosa Regina (1820—1876) = Alex son of Antonio Saldanha
- (55) Helen (1823—1870) = Mingel Saldanha of Kumpta son of Antonio Saldanha
- (56) Clement Piedade (1827—1874) = Seraphina daughter of Antonio Saldanha and Anna Maria Pais
- (57) Cecilia Emerciana (1828—) = Joachim Souza of Bondel
- (58) Natalia (1830—) = Antonio Lobo
- (59) Rita Emeliana
- (60) Rita Emeliana (1832—) = Daniel Farias
- (61) Nicholas Kaitano = Anna daughter of Jose Mingel Souza of Urwa and Concessao D'Sa
- (62) Paschalo
- (63) Domingo Jose (1838—) = Helen daughter of Paul Saldanha and Anna Rebello
- (64) Lawrence = Martha Teresa daughter of Sexton Paul Noronha
- (65) Isabella = Pedru Silva
- (66) Jeremias (*b.* 1870)

(54—60) See Appendix III

(23) JOSE son of DOMINGO VAS (No. 13)

=(1) Paschala Sequeira
(2) Maria A. Pais

- (67) Rev. Fr. Manuel Salvadore (1823—1874)
- (68) Domingo (1824—1873) =Magdalene daughter of Jose Rego and Isabella Gonsalves
- (69) Mariana Eusebius (1827—1846)
- (70) Clare (1831—1876) =Antonio Souza (Kampti) of Bondel
- (71) Joana (1836—) =Joachim Manuel Souza (Kampti) of Kankanady (grand-father of late Bishop Valerian Souza)
- (72) Antonia (1837—) =Pedru son of Sebastiano Mascarenhas of Bendur
- (73)

(24) PEDRU son of DOMINGO VAS (No. 13)

=(1) Lucia Lobo
(2) Seraphina Souza

- (74) Paschala *d.* 1828
- (75) —
- (76) Victoria (1831—) =J. S. Pinto son of Diego Pinto and Angela Vas
- (77) Manuel (1833—1858) =Adeline Christina daughter of Munsif N. J. Saldanha
- (78) Mingel (1835—) =Catherine Luciana daughter of Munsif of Mangalore N. J. Saldanha
- (79) Esparanca (1837—60) =Alex son of Antonio John Mascarenhas and Esparanca Maria Farias
- (80) George (1839—) =Anna Esparanca daughter of Luis Salvadore Coelho and Monica P. Coelho
- (81) Paschala =Salvadore S. M. Saldanha
- (82) Martha (1842—)
- (83) Domingo (1844—) =Regina Saldanha
- (84) Regina (1846—) =Domingo son of Salvadore Fernandez of Karwar
- (85) Marian *alias* A. B. Simpson *b.* 1848—
- (86) Marian Christina =Marian Robert son of Mingel Saldanha
- (87) Anju (1853—)
- (88) (by second wife) Rev. Fr. Felix Manuel Salvadore died at Jaffna

(67—88)—See Appendix III.

(26) ANTONIO son of DOMINGO VAS (No. 13)

=(1) Isabella Souza

(2) Joana Tauro

- (89) Recardo Bartholomew (1831–1880) = Angela daughter of Nicholas Saldanha and Maria Coelho of Bolar.
- (90) Francis Teresa *b.* & *d.* 1837
- (91) Son
- (92) Sabina *b.* 1868 = John Rego of Bolar Tile Manufacturer and Merchant
- (93) Lucia Barba
- (94) Lawrence Francis *b.* 1873
- (95) Joseph Joao *b.* 1877
- (96) Anna 1879–1880

(27) SEBASTIANO son of DOMINGO VAS (No. 13)

=Monica Coelho

- (97) Rachel (1841—) = Augustino son of Pedru Rego and Anna Maria Saldanha of Derebail
- (98) Susanna (1843—) = Alex Pais of Urwa
- (99) Isabella (1846—) = Casiano son of Sexton Pedru Andrade and Monica
- (100) Angela (1848—) = Pedru son of Thomas Suares and Maria Coelho of Bolar
- (101) Gracia Maria (1850—) = Isidore son of Antonio Saldanha and Anna Maria Pais of Bolar
- (102) Cypriana Esparanca (1851—)
- (103) Domingo Rosario (1853—)
- (104) Anna (1859—)
- (105) Rita Rosa = Gabriel Aranha of Mulki 1860—1930
- (106) Augustino (1863—) 1927

(89–92) See Appendix III

(37) MANUEL son of JOACHIM VAS (No. 17)

=Maria Saldanha

- (107) Angela =Lawrence Rego of Urwa
- (108) Anna
- (109) Anna Concessao
- (110) Domingo
- (111) Ignatia =Simon son of Salvadore Aranha and Angela Baptista
- (112) Anna Concessao =Lawrence son of Domingo Mascarenhas and Merciana Rasquinha of Bendur

(38) JOSE JOACHIM son of MINGEL VAS (No. 18)

=Emeliana Pais

- (113) Clara Maria
- (114) Salvadore Manuel
- (115) Francis Mingel (1834—)
- (116) Anna Maria (1835—) =Jacob son of Salvadore Fernandes and Regina Coelho of Mangalore
- (117) Magdalene (1839—) =Francis Minezes Clerk, Taluk Kutcherry Mangalore
- (118) Martha Maria (1843—1912) =Aleixo Pinto (Deputy Collector) Dewan Bahadur son of Jose Pinto of Kadri and Rosa Braga
- (119) Gracia (1848—)

(116--119) See Appendix III

(41) GREGORIO DOMINGO son of MINGEL VAS (No. 18)

=Rosa Maria Suares

- (120) Paschala Concessao *b.* at Kallianpur =Joachim son of Manuel Alva and Maria of Udipi
- (121) Joanna Appolina *b.* at Kallianpur =Munsiff Joseph Cajetan son of Martin Coelho and Annie Pais of Codialbail
- (122) Isabella *b.* at Kallianpur =Alex. son of Joao Albuquerque and Antonio Noronha
- (123) Mingel Kaitano =Anna Monica daughter of Ricardo B. Vas and Angela Saldanha
- (124) Manuel Salvadore born at Kallianpur =Concessao daughter of Sebastiano Souza and Maria Rebello of Kallianpur
- (125) Ignatia
- (126) Marian b. 1854

(120—126) See Appendix III

(42) JOAO son of SEBASTIANO VAS (No. 19) born at Nalkanad in 1827 and baptised at Virarajendrapet

=(1) Anna Gracia Pereira
(2) Leopaldine Thesiasa
(3) Celina daughter of George Vas

- (127) Sebastiano Rosario (*b.* 1863)
- (128) Antonio Agatha (*b.* 1869)
- (129) Isabella (*b.* 1871)
- (130) Anna Juliana (*b.* 1877)
- (131) Agatha Georgiana Rita (*b.* 1880) =Salvadore Lobo of Virarajendrapet
- Francis
- Clement 1884-1926 =Marian daughter of John Francis Coelho and Mary Mascarenhas of Mangalore
    - John *d.* 3 years old
    - Abel =Teresa daughter of John Texiera brother of Fr. Texiera of Chickmagalur
    - Sebastiano 1893-1923
    - Rosa
    - Zacharias *b.* 1895 =Violet daughter of Michel Souza retired Excise Inspector, Bombay
    - Maggie 1901-1926
    - Antonio *d.* 12 years old

(52) FRANCIS son of JOAO VAS (No. 21)

= Agatha Mascarenhas

(132) Magdalene Anne = Sebastiano son of Simon Goveas

(53) MONTE MARIAN PIEDADE son of JOAO VAS (No. 21)

= Seraphina Souza

- (133) Catherine Esparanca (1861—1873)
- (134) Matilda Seraphina (1863—)
- (135) Paulina Angela (1864—)
- (136) Maria Florina (1867—) = Antony John Souza
- (137) Juliana Matilda (*b.* 1867) = Francis Mascarenhas of Bendur
- (138) Daughter
- (139) Son
- (140) Son
- (141) Daughter
- (142) Son
- (143) Son
- (144) Son
- (145) Matilda Victoria (*b.* 1875) = Domingo of Shimoga

(56) CLEMENT son of AUGUSTINO VAS (No. 22)

= Seraphina Saldanha

- (146) Martha (1842—1907) = Sebastiano Sub Inspector of Police son of Munsif Faustin Saldanha
- (147) Fulgens (1848—) (1) = Victoria Isabella Tellis of Codialbail (2) Natalia Souza of Kundapur
- 148—
- (149) Delphina Margaret (1853—) = Domingo Rasquinha (Head Quarters Inspector of Police)
- (150) Anna Ignatia (1862—)

(146—149) See Appendix III

(61) NICHOLAS KAITANO son of AUGUSTINO VAS (No. 22)

=Anna Souza

- (151) Piedade Francis L. C. E. (1873—) =Helen, daughter of B. S. Saldanha and Josephine Coelho
- Rev. Fr. John Salvadore Canute (1875—) Vicar of Milagres
- (153) Pedru Rosario Augustino B. A., B. L. (1877—) =Prescilla daughter of George Lobo and Annie Fernandes

(63) DOMINGO JOSE son of AUGUSTINO VAS (No. 22)

=Helen Saldanha

- (154) Julian Clement
- (155) Emelia Isabella (1866—) =Daniel Mathias
- (156) Francis Mark (1871—) =Mary daughter of Antonio Coelho and Ignatia Saldanha
- (157) Juana Angelina =Louis D'Sa

(151—153)—Vide Appendix III

(64) LAWRENCE JOACHIM son of AUGUSTINO VAS (No. 22)

=Martha Teresa Noronha

- (158) Augustino Isidore *b.* 1864
- (159) Revd. Fr. Alphonsus Maria Liguory 1867-1930
- (160) Julian N. J.
- (161) Basil *b.* 1870 =Martha Felicita Saldanha
  - Stanislaus Emanuel Joseph 1914-1916
  - Ened Bibiana Anna *b.* 1915
  - Irene Mary Seraphine *b.* 1917
  - Aloysius John Lawrence *b.* 1919
  - Eleanor Margaret Agnes *b.* 1921
  - Evelyn Elizabeth Magdalene *b.* 1922
  - Berchmans Francis Joseph *b.* 1926
  - Zita Helen Mary 1929
- (162) —
- (163) Magdalene =Joseph Quadros
- (164) Paulina (Nun at Allepey)
- (165) Stephana Cecilia *b.* 1876 =Albert Rego
- (166) Albert Gregory *b.* 1878
- (167) Margaret Rosa *b.* 1879
- William =Lucy Coelho
  - Lawrence
  - Joseph *b.* 1920
  - Mary *b.* 1921
  - Agnes *b.* 1923
  - Eric *b.* 1928
- Alexander *d.*
- Agnes *d.*

(66) JEREMIAS son of AUGUSTINO VAS (No. 22)

=Seraphina Gonsalves

- Mary *b.* 1888 =George Coburn
- Helen
- Francis *b.* 1898
- Marcelline *b.* 1903 =Santan Misquith
- Cecilia *b.* 1909
- Letitia *b.* 1912

(68) DOMINGO son of JOSE VAS (No. 23)

=Magdalene Rego

(168)	(169)	(170)	(171)	(172)	(173)
Paschala =Joao Manuel son of Jose Minezes and Merciana Coelho	—	Monte Mariano =Eugene Catherine daughter of Ignatius Brito and Isabella Noronha of Bolar	Joao Casimir (1855—1920)	Ubaldino Bernardo (1858—) =Regina daughter of Peregrin Souza	Francis =(1) Angelina Monica (2) Cecelia daughters of Francis Sequeira and Florina Tellis

(77) MANUEL son of PEDRU VAS (No. 24)

=Adeline Christina Saldanha

(174)	(175)
Benedict Theodore (1856—)	Died immediately after birth

(168—173)—See Appendix III

(78) MINGEL son of PEDRU VAS (No. 24)

=Catherine L. Saldanha

(176)	(177)	(178)	(179)
Died at child birth	Alexander T. C. =(1) Natalia daughter of Basil Coelho (2) Angelina daughter of Thomas Noronha and Florina Noronha	Manuel F. James (1863-1930) =Angelina daughter of Eugene Saldanha and Anna Coelho	Albert Victor M. A. *b.* 1867 =Julia daughter of Antony Lobo and Isabel Brito | Edward Herbert *b.* 1901

(177—179)—Vide Appendix II .

(80) GEORGE VAS son of PEDRU VAS (No. 24)

=Anna Esparanca Coelho

- (180) Eutochin *b.* 1863 =John Peregrin Souza
- (181) Georgiana Helen Carolina (Celina) *b.* 1865 =Nicholas Joao Vas of Virarajendrapet (No. 42)
- (182) Gildas 1868-1921 =Rosa M. Concessao
    - Helen *b.* 1903 =Donald P. Swindon Preventive Officer H. M. S. Customs
    - Cecil Joseph *b.* 1906
- (183) Hormisdas Hilary 1870-73
- (184) Girl
- (185) Girl
- (186) Hormisdas *b.* 1874 =Mary daughter of Lawrence Souza and Juana Saldanha
    - George *b.+d.* 1900
    - Edward George Joseph Juneville b. 1901 in Electrical Dept. G. I. P. Rly.
    - Avelina Maria Monica b. 1903 =Vitus B. Coelho Electrical Supervisor Govt. Telegraph Bombay
    - Sophie *b.* 1904 =John B. Saldanha Assistant Havero Trading Co. Bombay
    - Mabel Irene *b.* 1907
    - Archibald Lawrence Vedast *b.* 1909
    - George William 1914-18
- (187) Sporidas Thomas *b.* 1874 =Monica Brito
    - Nina *b.* 1916
    - Stella
- (188) Vedast 1879-1913 =Rosy Alva
    - Oswald *b.+d.* 1910
    - Oswald *b.* 1912
- (189) Ethelwald 1880-1915
- (190) Maria *d.* 1890

(180—190) See Appendix III.

(83) DOMINGO son of PEDRU VAS (No. 24)

=Regina Saldanha

- (190) Denis Francis *b.* 1869 =Pauline daughter of Nicholas Brito and Seraphine Lobo
  - George B. A., B. L. *b.* 1906
  - Joseph *b.* 1909
  - Valeria
  - Francis
  - Jerome *b.* 1916
  - Hilda *b.* 1919
  - Wilfred
- (191) John Vincent *b.* 1871 =Mary daughter of Antony Francis Noronha and Mornel Noronha
  - Vivian *b.* 1907
  - Dorothy *b.* 1910
  - Iris Cecilia *b.* 1916
  - Horace *b.* 1918
  - Muriel *b.* 1920
- (192) Joseph Austin (1873-1923)
- (193) James *b.* 1876 =Seraphina daughter of Francis Rebello and Sabina Saldanha
  - Beatrice
  - Henry
  - Jessie
  - Marie
  - Agnes +
  - Aloysius
- (194) William *b.* 1877 =Catherine daughter of Manuel Rebello
  - Lionel Cyril Francis (*b.* 1909)
  - Winifred Alexandra Julia (*b.* 1912)
- (195) Gregory *b.* 1881 =Lily daughter of Victor Coelho and Magdalene Saldanha of Karwar
- Henry (Brother Antony)
- Letitia =Francis Silva
- Louis =Julie daughter of Chevalier S. L. Mathias and Stephana Tellis
  - Gladys *b.* 1920
  - Vida *b.* 1924
  - Winston *b.* 1926
  - Adelaide *b.* 1928
  - Eulalia

(89) RECARDO BARTHOLOMEW son of ANTONIO VAS (No. 29)

=Angela Saldanha.

- (196) Domingo Salvadore (1852—) =Florina daughter of Jacob Rego and Rosa Marie Noronha
  - (215) Katherine (*b.* 1873)= T. B. Suares
  - (216) Alex John (*b.* 1875) —
  - (217) Opil Augustine (*b.* 1877)
  - (218) Marcellina Paul (*b.* 1879)
  - Rev. Fr. Emanuel Vas Vicar of Hospet *d.* 1931
  - Cyril =Cecil Lobo
    - Wynnie= Franc Souza
    - Mollie =Louis Saldanha
    - Flossy =Julian Fernandes
    - Ivy =Thomas Sequeira
    - Dorothy
    - Katherine
    - Cyril
    - Amy
    - Marian
    - Louis =Marcelline Noronha
      - Rosi
      - Violet
      - Lawrence
    - Alice = Marian Coelho
    - Pulcheria =Alexander Souza
  - Marshall
  - Julie =Antony Aranha
- (197) Anna Monica (1854—1920) =Mingel Kaithan Vas
- (198) Lawrence Nicholas 1856—1904 = Magdalene D'Souza
  - Ellen= Albert Minezes
  - Jane= Paul Nazareth
  - Edith= Sylvester Aranha
- (199) Joana Paschola =Paul Noronha of Bolar

CORRIGENDUM: Line 6—*Read* Cyril and Amy as children of Cyril *and* Marian, Louis, Alice, Pulcheria as children of Domingo Salvadore (196).

(123) MINGEL KAITANA son of GREGORIO DOMINGO VAS (No. 41)

= Anna Monica

- (200) Rosa Severine (1809—71)
- (201) Maria Christina (b. 1873) = Nicholas Nazareth
- (202) Martin (b. 1874) = (1) Magdalene Silva (2) Lucy Nazareth
  - Katherine b. 1902 = Alex Fernandes
  - Alice b. 1903 = Alex Souza
  - Gerald b. 1905
  - George 1908—09
  - Stanislaus b. 1910
  - Edward b. 1924
- (203) Victor (1876—1898)
- (204) Gregory (b. 1877-1890)
- Natalia (1882—1928) = Jacob Noronha
- Babiana 1884—1908 = Eugena Concessao
- Cecilia (1898—1916) = Estuki L. Rego

(124) M. SALVADORE son of GREGORIO DOMINGO VAS No. (41)

= Concessao Souza

- Rosalie b. 1878 = Jerome Noronha
- Mary b. 1880
- Valentine b. 1882 = (1) Stella Pais—(2) Ellen daughter of Manuel Coelho of Puttur
  - (1) Winnie (1910—1911)
  - (1) Joseph b. 1913
  - (2) Jerrie b. 1926
  - (2) Frederick b. 1928
  - (2) Arnold b. 1930
- Adelaide (b. 1885) = Dr. J. M. Pereira
- Frederick b. 1887 = Rufie Saldanha
  - Erick b. 1919
- Alice b. 1891
- Patrick b. 1903

(147) FULGENS MARIAN son of CLEMENT VAS (No. 56)

= (1) Victoria Tellis of Codialboil
(2) Natalia D'Souza of Cundapoor

- (207) Clement Felix (1876-1930) = Pulcherina daughter of Joachim John Fernandez and Martha Gonsalves
  - Joachim *b.* & *d.* 1905
  - Alice *b.* 1907
  - Josephine 1914-18
  - Joseph *b.* 1919
  - Aloysius *b.* & *d.* 1923
  - Stanislaus
- (208) Rosalie (*b.* 1878) = Salvadore Saldanha
- (209) Alice *b.* 1880
- Louis
- Stella (Sister in Fr. Muller's)
- Austin (Franciscan Bro.)
- Victoria = Ignatius Mathias of Belmannu
- Katherine = Abraham Minezes of Kallianpur

(151) PIEDADE son of NICHALAS KAITANO VAS (No. 61)

= Helen Saldanha

- Herbert (*b.* & *d.* 1905)
- Herbert John 1907-1918
- Emilda Getrude (*b.* 1908) = John Joseph Saldanha
- Walter Hycinth (1910-31)
- Lilian Mary (*b.* 1911) = Lawrence Julian son of Sebastian and Martha Saldanha of Karwar
- Adolphus Francis (*b.* 1913)
- Feliciana Marie (*b.* 1915)
- Jane Frances (*b.* 1916)
- Leonara Anne (*b.* 1918)
- Josephine Mary (*b.* 1923)

(153) PETER ROSARIO AUSTIN son of NICHALAS KAITANO VAS (No. 61)

= Prescilla Lobo

- Bridgit Edmund, *b.* 1908
- Sophie Mary, 1910-14
- Harold John, *b.* 1912
- Kenneth Francis, *b.* 1914
- Rose Mary, *b.* 1917
- Anselm Philip, *b.* 1919
- Dorothy Mary, *b.* 1922

(170) MONTE MARIANO VAS son of DOMINGO VAS (No. 68)

= Eugene Katherine

- (210) Katherine Simplitica =Dr. D. R. Colaco
- (211) Agnes Symprose (*b.* 1875) =J. M. Rodrigues
- (212) Pius Kintiger (*b.* 1876)
- (213) James (*b.* 1877)
- (214) Bonaventura Ellena (*b.* 1879)

(171) JOAO CASMIR VAS son of DOMINGO VAS (No. 68)

= Seraphina Souza

- Emanuel, B. A., LL. B. = Petsy Johnson
  - Vira
  - Dulcy
  - Joyce
  - Henry (*b.* 1916)
- Henry (1897—1923) = Mary daughter of Montu Patrao
  - Evlin (*b.* 1915)
- Denis *d.*
- Mary (*b.* 1891) = Lawrence Castileno
- Juliana (*b.* 1896) = Calistus D'Souza
- Cecilia (*b.* 1896) = Basil Machado
- Lizy
- Victoria
- Lisbeth
- Charles

(172) UBALDINO BERNARD son of DOMINGO VAS (No. 68)

= Regina Souza

- Pascal (1888—1911)
- Helen (*b.* 1890) = Manuel Tauro
- Mercina (*b.* 1893) = J. S. Souza
- Charles (*b.* & *d.* 1896)
- Teresa (*b.* 1896) = E. L. Rego
- Letitia (*b.* 1898) = V. M. Pinto
- Antony (*b.* 1900) = Monica D'Souza
  - Michael (*b.* 1929)
  - Jessie (*b.* 1930)
- Valentine (*b.* 1903) = Milly D'Cruz
  - Mary (*b.* 1926)
  - Julie (*b.* 1927)
  - Sholitus (*b.* 1929)
- Abundius (*b.* 1905)
- Magdalene (*b.* 1908)
- Stanislaus (*b.* 1910)
- Patrick (*b.* 1913)

(173) FRANCIS XAVIER son of DOMINGO VAS (No. 68)

= (1) Angelina Monica Sequeira

- William (*b.* & *d.* 1890)
- William Camillo (*b.* 1892) = Cecilia Agnes Pereira
  - Heurietta Maria (*b.* 1922)
  - Reginald Francis (*b.* 1924)
  - Ivan George (*b.* 1926)
  - Shila Josephine (*b.* 1929)
- Denis Marcel M. B. B. S. (*b.* 1894) = Adelina Monica Alvares
  - Terence (*b.* 1924)
  - Doreen (*b.* 1926)
  - Colleen (*b.* 1928)
  - Gracy (*b.* 1930)
- Edwin Luis (*b.* 1895) = Ivy Saldanha
  - Iris
  - Vernon
  - Phyllis (dead)
- Nelly (Nun) (*b.* 1898)
- Prescilla (*b.* 1900) = Bruno son of Hilary Saldana and Maria Lobo
- Amy (Nun) (*b.* 1902)

(173) FRANCIS XAVIER son of DOMINGO VAS (No. 68)

= (2) Cecilia Sequeira

- Alban B. A. (*b.* 1906)
- Freddy Antony (*b.* 1908)
- Walter (*b.* 1909)
- Titus (*b.* 1911)
- Daisy (*b.* 1914)
- Grace (b. 1915)
- George (*b.* 1917)
- Irene (*b.* 1919)
- Joseph (*b.* 1920)
- Gerald (*b.* 1922)

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(177) ALEXANDER son of MINGEL VAS (No. 78)

= (1) Natalia Coelho

Lucy	Peter Celestine	Julian	Julian	Finton	Louis
(*b.* 1881) =Eusebius Rego (Khan Bahadur) Sub-Judge and Small Cause Court Judge, Bombay Presidency	(*b.* 1883)	(1884—1885)	(*b.* 1885) =Alice daughter of S. X. Saldanha and Teresa Lobo	(1887—1888)	(*b.* 1888) =Winifred daughter of Jerome A. Saldanha and Monica Pais

(177) ALEXANDER son of MINGEL VAS (No. 78)

= (2) Angelina Noronha

Alice	Stella	Edwin M. A., B. SC. (Edin.)	Agnes	Michael B. SC. (Edin.)	Stanislaus B. SC. (Edin.)
(*b.* 1892—1917) =John Lobo son of Vakil Lawrence Lobo and Christine Lobo	(*b.* 1894) =John Sequeira B. A., B. L. Advocate	Imp. Forest Service Bombay (*b.* 1895) =Mary daughter of M. S. Mascarenhas (Retired Collector) and Evelyn Pinto	(*b.* 1898) =Basil Coelho B. A. Income Tax Officer	(*b.* 1904) Asstt. Engineer Telegraphs	(*b.* 1906)

JULIAN son of ALEXANDER VAS (No. 177)

= Alice Saldanha

- Winston (*b.* 1916)
- Alban (*b.* 1918)
- Alexander (*b.* 1919)
- Blanche (*b.* 1921)
- Joseph (*b.* 1923)
- Mary (*b.* 1925)
- Esmeralda (*b.* 1927)
- Iris (*b.* 1930)

LOUIS son of ALEXANDER VAS (No. 177)

= Maria Winifred Saldanha

- Joyce (*b.* 1920)
- Edith (*b.* 1922)
- Joachim (*b.* 1924)
- Christine (*b.* 1926)
- Joseph (*b.* 1928)
- Archibald (*b.* 1930)

(178) JAMES son of MINGEL VAS (No. 78)

= Angela Saldanha

- Henry (*b.* 1892)
- Natalia (1894—1931) = Casmir Menezes
- Bertil (1895—1921) = John Gonsalves
- Arthur (1896—1923)
- Frederick (1898—1921)
- Dora (*b.* 1904) = Oswald Aranha
- Antony (1908—1924)
- Beatrice (*b.* 1910) Teacher

APPENDIX I

The Island of Chorao, the father land of Naik-Vases of Mangalore.

NOTES OF MY SOJOURN IN CHORAO

Landing of George Vas in the island of Chorao and his stay with one of the members of his family:—I had always a great mind to know the past history of my forefathers, but it was only after a long lapse of about 22 years that I could get a little information on the subject. With a view to carry out this object I thought it advisable to visit Goa. I landed at Aguad on Friday the 11th February 1881, at 10-5 P. M., from board the S. S. "Scindia," and after paying a visit to Signor Antonio Mazino Menezes, an old acquaintance of mine, in the island of Divar, the birth place of the first Goanese Vicar Apostolic of Mangalore, Mgr. Thomas de Castro, Bishop of Fulsevelina, I crossed the Goa river and landed on the eastern shore of Chorao, the *patria* of my ancestors where my forefathers received the Gospel, at a place called Cariem-Loyola on Wednesday the 16th. It was then nearly 5 P. M. During my brief sojourn in that island I was the guest of my relation the 3rd brother Joao Vicent Vas, residing in the Pandivado. After the emigration of my forefather José Vas to Mangalore no member of my family ever visited this island except my uncle Juao Vas who visited it in the month of April 1850 and had been the guest of my relations Caetano Antonio Vas and his brothers Jose Fillipe Vas, Juao Vicent Vas of Pandivado, the sons of the late Caetan Vas. His visit there is attested by an entry in the birth register of the parish church of Juao Bartholomew. He remained in that island only 10 days. It appears from the above birth-register that he and Emily Pereira, a native of Pomburpa became sponsors. Sr. Bras Vicente Fredilico de Souza the son of Sr. Policarpo Cypriano de Souza and his wife Anna Joaquina Vas, the daughter of the aforesaid Antonio Vas. Sr. B. V. F. D'Souza was baptised on the 29th May 1850, on the 13th day of his birth. By this time Juao Vas had already returned to Mangalore on account of the approaching monsoons. At the baptismal font he was represented by a proxy. On the morning of the 3rd day (18th) after my arrival, I went to the church of San Bartholomew. I reached it at 8-9 A. M. and after hearing mass (between 8-25 and 45) I saw Revd. Vicar Luis

Juao Pinto. He placed at my disposal the records of the Church which date from the middle of the sixteenth century. I found them in a very bad condition, and some of the books were eaten by white ants. That day and the next I was occupied in perusing the books and found in them many names of Vases baptized in that Church and among them the names of an old man, his wife and daughter. It appears from them that in 1699 one Modu Naik of Chorao aged about 50 years was baptized in the aforesaid parish Church of St. Bartholomew by the Vicar, the Revd. Luca de Lima and was named Manuel de Assencao, his wife Shamba Laximi was named Anna and their daughter Shanti aged about six years was named Lucia. Their sponsor was the Revd. Fr. Manuel de Assencao, the inquisitor. I wanted the names and the birth-dates of the Naik Vas family with a view to complete the genealogical tree of my family from the time of their conversion to the Catholic faith. I found in the birth-register the names of Sudra Vases and as I could not distinguish between Bamon and Sudras Vases I gave up the idea of further researches. On the 18th I paid a visit to the eldest brother Caetano Antonio Vas at 6 P. M. I passed the night in his house at Careim. The next day, *i. e.*, on the 19th I paid a visit to the 2nd brother Jose Fillippe Vas, at 6-50 A. M., at his ancestral house in Salivado or Vellavado of Pandivado. In this house my uncle Joao Vas had put up when he paid a visit to that island. (The first and the second brothers are Latin scholars). That day I attended the burial of a young man named Charidade Pacheco, the son of my relations Sr. Andre Pacheco and Anna Vas, the daughter of Fillippe Vas of Maliavado in Pandivado who had died the previous evening by accident. That evening, at 6-30, I paid a visit to Anna Joquinna Vas the daughter of Caetano Xavier Vas. On Saturday the 20th, at 8-15 A. M., I heard mass in the Chapel of *Sagrada Familia* in the Vellavado in Pandivado, said by the Very Revd. Lucas de Fernandes e Reis, Vicar General of the Goanese Mission in Canara. He is a native of the island of Chorao. At 10-50 A. M. I left Chorao for Ribander by ferry-boat en route to Noa-Goa. I landed at my destination at 11-20 A. M.

2. Position of the Vases of Pandevado, Family Deity of Vas-Naiks, and living Hindu members of that family:—In Chorao I found only three houses of the members of our family. They are the Gaunkar Vases of the 4th Vangod of *Communidades* or *jurociroo*. They possess landed property which yield

each 500 *Xerafins* a year, besides the dividend of about 44 Xerafins a year from the proceeds of the agricultural corporation of that island. The ancestors of the Naik Vases were the presidents of Pandevado in Chorao from time immemorial. They were originally the Sahasastikar Brahmin Naiks, and settled in Chorao at a very early period. The ancestors of Vas Naiks of Pandivado before their conversion to the Catholic faith in 1557 or thereabouts, were the worshippers of *Kul-Dev* (family god) *Ravalnath*, whose pagoda was at Pandevado in Chorao, till the idol Ravalnath was removed to Bardes and thence to Hiriagestti at Masel or Marcella in the province of Ponda and placed in the pagoda built there by the Hindu Naiks of Vas family. In the island of Chorao there are no houses of the Hindu members of that family. There are now living 19 families, 7 in Goa, 1 at Vingurla, 3 at Sujir, 1 at Bantval, 1 at Panemangalore, 1 Uperangady and 5 at Mangalore. The Ticads of the Vases now living are No. 10 Pandurang Naik in Mohlian near the fountain at Pangisra, C. No. 5 Venkatesh Naik at Tellegao in the Province of Bardes, D. No. 3 Raval-Naik, a landholder at Bicholim the capital of Bulegram, No. 3 Baboo Rao Naik at Yekosim in the Province of Bardes, F. 2 Puttur Naik, a landholder at Candevim in Pondov, G. No. 2 Ananta Naik at Bonavolim in the Province of Balcete, E. No. 5 Raghunath Naik, Pasarkar, at Vingorla, I No. 3 Molu Naik, a landholder at Britona in the Province of Bardes, J. No. 5. Narain Naik, a landholder at Sujir, J. No. 34 Sheshagery Naik, a landholder and patel at Sujir, J. No. 42 Pandurang Naik at Sujir, J. No. 14 Subraya Naik, Dalal, Rice merchant and landlord at Mangalore, J. No. 16 Manjunath Naik, Rice merchant and landholder at Mangalore, J. No. 21 Krishen Naik, Rice merchant and landholder at Mangalore, J. No. 24 Santoup Naik, Rice merchant and landholder at Mangalore, and J. No. 42 Pandurang Naik, Rice merchant and landholder, at Mangalore, K. No. 7 Ananth Naik at Bantval, L. No. 7 Dasa Naik at Panemangalore, and M. No. 2 Subraya Naik at Uperangady.

3. Pagodas of Chorao:—From time immemorial in the island of Chorao there were eight pagodas dedicated to the deities (1) *Devaki-Krishna* the principal deity in the island (2) *Laximinarain* in the above *vado* (3) *Bagavat Bomka* in Santetim, (4) *Katyayeni* the three personifications comprising *Katyayeni*, *Chorneshwar* & *Mahadev* in Careim, (5) *Ravalnath* in Pandevado (the family deity of Naik family), (6) *Dadeshanker*, (7)

Ravalnath (black) & *Malnath* at Maddel. In 1605 or thereabouts these pagodas were dismantled and the above idols were removed to Bardes beyond the river Naroa, for want of worshippers and through fear of the hostility of the neophytes. During the depredations of the Bhonsles & Desais in 1815 or thereabouts they were taken to Hiriagooti in Masel or Marcella about 9 miles from Chorao. Here new pagodas were built and the respective idols were replaced in them.

4. Hindu Gotras of Chorao:—In the island of Chorao, besides the Kshatryas and Sudras, there were eight classes of Brahmins, viz. (I) Sikri, Miskin, Lounde and Kasiap-gotra of one pedigree, (II) Naiks of Casiap Gotra, Camoath, Shenay and Malle of the other pedigree.

5. Sudra Vases of Chorao:—In the island of Chorao besides the Brahmin Vases, there are Sudra Vases too who settled after the formation of the Agricultural Association called *Communidades de Aldeas* or *jurociros*. The Brahmin Vases are distinguished by the name *Gaunkars* or *Bandiakars*. In that island there are two houses of Sudra Vases. They are Sr. Antonio Vas and his brother Sr. Bartholomew Vas living in the *vado* of Careim. They are the Gaunkars or Bandiakars of *Aldona* in the Province of Bardes. Beside these two brothers, Sr. Vicente Vas and Sr. Charidade Vas are living in the *bairo* of Carepa. They are the *Gaunkars* of the island of Divar.

6. Other Brahmin Vases of Chorao:—Besides the *Gaunkar* Vases in the island of Chorao, there are three houses of the Brahmin Vases. The name of the head of them is Sr. Caetano Antonio Patriciano Vas. He has three sons and one daughter and they are living in the *bairo* of Carebatha. They are the natives of Malar in the island of Divar; they settled in Chorao very lately, some of their relations are now living at Candolim in the Province of Bardes. They are Sr. Fillipe Vas and Sr. Luis Caetano Vas and four others. They claim that their ancestors were the *Gaunkars* of the island of Chorao, but they have not yet produced any proof thereof. It is not known to what *paik* they belong.

7. Brahmin Vases of Chorao at Nandigod:—At Nandigod in the Province of Belgaum there are our houses of Brahmin Vases, Sr. Caetano Vas a merchant and rich landholder, Sr. Juao Caetano Vas, Casimir

Vas also a merchant, his brother Antonio Marian Vas and Sr. Pedro Sebastio Conceicao Vas a rich landholder. These four Vases lately proved that their ancestors were the *Gaunkars* of Chorao, and now receive a dividend of about 32 *Xerafins* each a year if they are Naik Vases, they must belong to our family. They are the parishioners of the Goan church of Khanapore near Nandigod. The Vicar of that Church is the Revd. Caetano Bernardo Mascarenhas of Aldona in the Province of Bardes.

8. **Conversion of the inhabitants of Chorao attributed to Divine Providence:**—The conversion of the inhabitants of Chorao is attributed to Divine Providence. It comes third in the series of conversions that took place after the conquest of the island of Old Goa by Dom Affonco D Albuquerque who conquered it on the feast of Saint Catherina on the 17th February 1510 from Sultan Isoof Aadil Shah, the Sovereign of Bijapur and Goa. The island of Old Goa was the first to receive the Catholic faith, and the second conversion was that of the island of Divar. The account of the conversion of the inhabitants of Chorao is thus stated: In 1557 a marriage took place in the house of a certain Hindu of Chorao. There was a dinner party in his house on the occasion, when a poor Catholic dined with them stealthily (at this time there were only about 30 Catholics in that island). When they discovered this, they were very much perplexed, thinking that the marriage was polluted, and so consulted with the Bhats who advised them that the marriage being polluted, it should be renewed with fresh ceremonies. The Goa Government were irritated at this, and forbade them to perform the ceremonies. They applied to the Government for permission, but their prayer was not granted. Such being the case, the ceremonies of the marriage were performed secretly. A certain Christian came to know of the affair and brought it to the notice of the Government. The Government sent from the City of Old Goa the Revd. Francisco Rodrigues S. J., (afterwards was created the first Vicar Apostolic of Cranganore after the deposition of the Syro-Nestorian Prelate Mar Abraham, Archbishop of Angamale) Rector of St. Paul's College, accompanied by the *Ouvidor Geral* of the Criminal Justice, Signor Juao Fernandes, a zealous Catholic and his subordinates who arrested 450 persons who had assisted at the ceremony of the marriage, and bringing them to the City of Old Goa under a strong guard kept them in confinement. During this time an old man among them who had taken part in the marriage

ceremonies, to the astonishment of the audience, suddenly exclaimed : "Sir, what is the use of taking so much trouble, and having so many persons? Do not take pains for us, because we are all Christians ?" Then the rest of the party exclaimed : "yes, we are all Christians," and desired to be baptised. This news of the prodigy spread throughout the City of Goa, and they were applauded by the Church of Goa by tolling the bells of the churches of the City. They were entrusted to the priests to be catechised. During the time of their instruction they were obedient to the priests and their conduct was pious and meritorius. The 29th of August (of the same year 1557) was the day appointed for the solemn baptism of the neophytes. The Viceroy Dom Francisco Barretto attended the baptismal ceremony with all his Court. The neophytes to the number of 516 persons stood in two lines in front of the Church of the City of Goa, holding the banner of our Saviour, and received the Viceroy and conducted him to the Church. After this the neophytes were baptised and in honour of the occasion a salute of artillery was fired (this time the Church of Goa was under the administration of a Vicar Capitular chosen by the Chapter *Sede-Vacante*). After the baptismal ceremonies were over the Viceroy gave a state dinner to the converts, and he with his court assisted at it. During the dinner a convert called for water to drink and the Viceroy bringing a tumbler of water, offered it to him. He blessed the water and then drank it. The Viceroy was astonished at this pious act and turning towards his Court, said : "How indifferent are we in our religious duties, whereas the neophytes confound us by observing strictly the religious duties." Next year on the 8th of August (1558) 1200 heathens of that island were also baptised in the newly built parish Church of N. S. De. Gracia of Chorao, and thus the number changed and now there remained only about 30 heathens (probably this time the Church of Goa was governed by Don Juao Vuner Pereira the Patriarch of Elthopia who was in charge of the Arch-Diocese of Goa from 1558). One of the remaining heathens, a rich man, finding that one day or other he would be forced to become a Christian emigrated with his family to Bardes, and settled there, the Government in consequence of his flight, confiscated his property and offered it to the new converts of his family, but they did not accept it. Some of the converts went to him in Bardes and bringing him back with his family through pursuasion induced them to become Catholics; and subsequently the property was restored to them. The Hindus of Bardes, being indignant at the conversion of a vast number of their co-religionists of Chorao, one night

secretly crossed the Narova river and pulled down the cross erected by the neophytes in Chorao as a *memento*. The neophytes being enraged at this, crossed that river and in return destroyed their pagoda, together with some of its idols, and bringing with them the remaining idols to Chorao, delivered them over to the Vicar of the Parish Church of N. S. De Graca, the Revd. Fr. Pero de Almeyda, who received them with great joy and placing them in a line in front of the Church, had them split up into pieces, as a satisfaction for the insult done to the cause of Christianity. The neophytes contributed much towards the conversion of the people of Bardes by going to that province at the risk of their lives.

9. **Churches of Chorao:**—The first Parish Church built was that of N. S. De. Gracia in the southern part of the island on the sight of is the Chapel of N. S. De Conceicao. It faces to the East. According to the agreement between the person nominated by the Government and the *Gaunkars* of the Island of Old Goa dated the 28th June 1541, its foundation was laid in that year and the Church was completed in 1559. This Church had 3 altars, the central altar was dedicated to the Patroness of the Church, the altar on right to *Senhor Christo*, the altar on the left to San Roque. The Confraternity of this Church was instituted on the 16th January 1706. The confrares had distinct vestments of white cloak with red *murca*. The Confraternity had property in lands,—gold and silver ornaments etc. That Church celebrated 2 festivals: one, that of the Patroness on a Sunday in the month of May, and the other of *San Roque* on the 10th of August. That Church fell down in 1859 or thereabout and it is now in complete ruins.

10. **The Second Church is that of San Bartholomew** to the south of the island on an elevated place within a short distance from the Church of *N. S. De Gracia*. It faces to the south-west. It is now the Parish Church of the island. The foundation was laid on the 24th August 1642 during the administration of the Archbishop Dom Martin Affonco de Souza, and the Government of the Viceroy Dom Joao da Silva Telles de Menezes, Count of Aveiras. It was completed on the 28th March 1649 during the administration of the Viceroy Dom Fillipe Mascarenhas. On the day of the opening of the Church, a grand feast was celebrated pontifically by the Archbishop Dom Francisco des Martires, and on that auspicious occasion the sermon was preached by Dom

Affonco Mendes, the Patriarch of Althiepia. The sanctuary of the Church was built at the sole expense of a parishioner of that Church named Signor Gregorio Rangel who died in 1642 and was buried in the sanctuary on the left side. On his grave there is a granite tomb-stone with an inscription on it. In the middle of the sanctuary just below the steps of the high altar I found a granite tomb stone with a Portuguese inscription on it. It runs thus: "*Sepultura de Padre F. G. natural desta illa Vigario confirmado desta igrega* * * * *emseo tempo se lanco a pedra nova a 24 da Augusto de 1642, e foi completado a 28 de Marco de 1649 die em que celebrado pelo illmo sur Achebishpo primas dom Francisco da martires, e pergan este pishdia o illmo sur Patriarcha de Etiopia* * * * *Dom Affonco Vendes, e Falleceo em eight de 10 bro de 1657 e pede um B. N. A. M.*" On the right side of the grave there is another granite tomb stone with inscription on it. It is the grave of the *Fidalgo* Francisco Joques de Souza and his wife Donna Maria Carrelha. This family tomb bears the date of 9th April 1666. Besides these there are one or two graves, but nothing is known about them. At the top of the *cruzeiro* between the side altars there are about 5 graves; these must be of the families of Mardiras, Jaques, Pintos, Desas and Simao. All of them are now extinct. That Church has five altars. The principal altar has been guilded and looks splendid, in the middle niche of it the image of the Patron of that Church *San Bartholomew*, on the right side of *Cruzeiro* there are two side altars dedicated to *N. S. De. Consolacao* and *San Almas*, and the two to the left dedicated to Senor Jesus and N. S. Do Rosario. In this Church there are two confraternities, one of *Senhor Jesus* or *Sanctissimo Sacramento* and the other of *N. S. D. Saude.* The confraternities wear vestments of red colour. The feast of patron saint is celebrated on the 24th August and that of Senhor Jesus on the 1st January. By the rescript of Pope Innocent XI dated 7th June 1680, a plenary indulgence was granted to the Church on the occasion of the feast of the Archangel *Sao Minguel*, but as the Confraternity is now extinct, the feast does not continue to the present day. The third Church (of Jesuits) was dedicated to the *Invacacao des Senhora de Assumpta.* This Church belonged to the Jesuit Seminary. It had three altars, the middle one was dedicated to its patron, the one to the right to Sao Luis Gonzaga, and that to the left to *N. S. de Boa Morte.* That Church is now in ruins. In this Church yearly three feasts were celebrated, the principal feast was that of *N. S. de. Assumpta* on the 15th August, on the eve of this feast was celebrated the feast of *N. S. de Boa Morte*, and on the 16th that of Sao Luis

Gonzaga. After the deportation of the Jesuits, the Seminary was under the control of other priests. It was closed in 1858 or thereabout and transferred to the Royal Seminary of Rachol which was founded on the 19th March 1781.

11. Chapels of Chorao: Besides the above three churches, there were built nine chapels, (out of them three belonged to the Jesuits, but now only four chapels remain). (1) The Jesuit Chapel of N. S. de Patrocinia at Maddel which was destined for the spiritual exercise of the seminarists (2) The Jesuit chapel of *Sancto Christo;* (3) The Jesuit Chapel of *Sao Jeromino;* (the feast of these three chapels were celebrated on the days previously appointed); (4) The chapel of *Invocacao de Sao Pedroat* Ambarim; (5) The chapel of N. S. de Conceicao at Maddel; (these five chappels are now in ruins); (6) The chapel of *N. S. de Livra Febrez* at Belbatha, the chaplain of which is the Revd. Avelino Xavier Fernandez e Lopes, a native of Chorao; (7) the chapel of *Deo Gracia* at Maddel, of which the chaplain is the Revd. Joaquim ; (8) the Chapel of *N. S. de Saude* at Bantona, commonly called Careim, which contains two colatteral altars, one to the right side dedicated to *Sao Jose* and the other to the left, to *Sao Sebastio*, (a plenary indulgence was granted to this Chapel by the rescript of Pope Innocent the XIII dated the 22nd October 1726), the Chaplain is the Revd. Celestin Sequiera, a native of Moira, commonly called Moide and (9) the Chapel of *Sagrado Familia* in Salvador or Vallevado at Pandivado, the chaplain of which is the Revd. Onnore Pereira, a *Bahmon* of Chorao. He built it at his own cost and made it over to the Parishioners. The feasts of the above chapels 6 to 9 are celebrated on the anniversary of their respective patrons.

12. Santos Pasos: The *Santos Pasos* were used to be performed in the Church of *N. S. de Gracia* and now they are performed in the Parish Church of *Sao Bartholomew* at the expense of the confraternities—the last day of the Passion Play in the latter church falls on Monday in the Holy Week.

13. Bhairos of Chorao: Chorao was divided into two Parish Churches, *N. S. de Gracia* and *Sao Bartholomew*, and subdivided into 25 *Bairos* but the present parish church of the island is that of *Sao Bartholomew* and its *bairos* are Maddel, Dubenegrand, Dubene Pequena, Santevado, Caseim, Bocktavado, Pandivado, Quedar, Marmolem, Carepa-Ambasim, Belpatha, Condalim, Koncavado, Carebatta, Querem, Deoguim, Pessaim, Serootim,

6

Thiar, Sanlelim, Grondo, Chamarem, Gavona and Bantona. The bairos of Pandivado comprises six sub-divisions viz. Salivado or Vellevado, (i. e. upper vado) Maliavado, Kambarbul, Sudirvado, Dabrevado, and Lunda Vado.

14. **Population of Chorao:**—Prior to the fall of the Church of *N. S. de Gracia* the island of Chorao contained 150 Catholic houses and a population of 2,702 souls comprising of 1090 males, 1,177 females and 435 children. The parishioners of San Bartholomew were 801 souls (313 males, 364 females and 124 children) residing in 180 houses. The parishioners of the Church of N. S. de Gracia were 1901 souls (777 males, 813 females and 311 children) residing in 570 houses.

15. **Residence of caste people:**—With reference to the residence of the communities of different castes the island of Chorao is divided into 2 divisions Chorao proper and Careim—Chorao proper is inhabited by the Bahmon class and Careim by the goldsmith class.

16. **Distance between the Churches and the old city of Goa:**—The distance from the Parish Church of San Bartholomew to the old city of Goa is two leagues, and that of the Church of N. S. De Graca to the Capital is also 2 leagues.

17. **Division of Ticuary:**—The Island of Chorao is one of the Departments of Ticuary or Theeswadi. When Old Goa was the capital, *Theeswadi* was divided into eight departments and subsequently into 31 departments.

18. **Ports of Chorao** are *Santevery*, *Dampoir*, *Orondo*, *Amabarim*, *Vanxim*, *Ponchonoi*, the *Pheri Pomburpa*.

19. **Original inhabitants of Chorao:**—It is believed that ancestors of present inhabitants of Chorao, like the other people of other parts of Goa, were natives of Southern Konkan and Kanara, who emigrated to

Chorao in time immemorial, during the Government of Hindu sovereigns, during whose reign the seat of Goa Government was at Ponda.

20. Formation of Agricultural corporation in Chorao:—The original inhabitants called Gaunkars formed agricultural corporations from time immemorial under the auspices of Hindu sovereigns; and also admitting newcomers, re-claimed lands from salt water, and cultivated them, dividing the net profit among themselves, according to their respective grades. The Corporations are called in Portuguese "*Communidades de Aldeas*" (Corporation of Settlers) "Jonoeiros" or Bandiakars. They are composed of three classes, *Gaunkars* or *Bandiakars*, owners of lands (active partners), *Interessados* "dorment partners" that is, those who assisted with money and *Kulacharis* (ostensible partners), those who assisted with manual labour. After the overthrow of the Hindu government of Bijapur, the corporations were recognised by the Muhammadan sovereigns that succeeded in that kingdom and by Alfonso Albuquerque, the Conqueror of Goa. It is now continued under the auspices of the Colonial Portuguese Government of Goa. The right of cultivating lands is sold by auction every third year in the middle of July in the presence of assembled members of the Corporation by a member elected for them and called Saccador. The net profit realised by the sale is divided into nine shares of which Gaunkars receive four, the Interssados 3 and the Kulacharis 2, and their respective shares equally divided among each of the classes with the exception of some members. Chorao Proper contains 455 *Jonos* or persons (including the three classes). All the Bandiakars or Gaunkars are Bahmons and among the Kulacharies there are three classes Bahmons, Charode, and Sudras. The number of *Kulacharis* is 384—There are nine *Vangods* (groups) of the Agricultural corporation. They are as follow :—

I. (1) Abreos, (2) Cunhas, (3) Pachecos, (4) Fernandes (5) Consecas, (6) Cutinhos and (7) Alvares. II. (1) Abreos (2) Limas—III. Fernandes. (reis)—IV. Naik-Vasses of Pandi Vado—V. (1) Rebello and (2) Fernandes (Gonsalves)—VI. VII and VIII extinct and IX. (1) Dias (2) Fernandes II. (1) *Interessados*; Soodras; Mellos—III. *Interessados* Soodras of Bantona: Fernandes—IV. *Interessados* Soodras of Bocktavado; (1) Ramos (2) Colacos—V. *Interessados* Soodras of Querem; (1) Feraos (2) Peres

VI. *Interessados* Soodras of Saligao (1) Marques (2) Fernandes I. *Kulacharis* I. Bahmons of Dubini Grand; (1) Correis and (2) Pereiras; I. *Kulacharis* Bahmons of Dubini Pequence; (1) Albuquerque (2) D'sas and (3) Pereiras; III. *Kulacharis* of Gavona; Carvalhos; IV. *Kulacharis* of Pandi Vado; (1) Noronhas (2) Parras (3) Abreos (4) Souzas (5) Pachecos (6) Toscanos and (7) Gomes;—V. *Kulacharis* of Belbatha (1) Noronhas and (2) Rodrigues;—*Kulacharis* Fonda Vado; Rodrigues;—VI. *Kulacharis* of Condolin; (1) Rodrigues and (2) Fernandes and VI. *Kulacharies* of Karibatha; Dias—Vasses of Nandigodc in the Province of Belgaum. I. Scrivas of Querem (2) Marcos and (3) Pintos. Besides the above there is a certain class of Fernandes who receive three fourth quota; (1) the Rodrigues (2) Mendes (3) Correas and (4) Affonco receive only half together with other Rodrigues who are commonly called Coodoss.

21. Affiliation of new comers in the Agricultural Corporation:—Between the year 1809 and 1812 an attempt was made to increase the population of the island of Chorao and in 1850 most of the new comers who were affiliated in *Jonoeiro* sucumbed to the epidemic then prevalent in the island.

22. The position of the island of Chorao:—The island of Chorao is second in extent to the island of Old Goa. The length is 2½ leagues and the breadth is ½ a league. It is a river island, bounded on the North, East and South by the river Goa and on the west by the river Narva. This island surrounded by Old Goa island, Divas Ribander, Noa Goa and the Province of Bardes. The southern extremity of that island touches the line if drawn from the Church of Britona to the central part of the bridge connecting Raibunder and Noa Goa. The central part of the island is hilly, and the rest a plateau. The soil is fertile and the climate is mild. The paddy fields are chiefly situated in a cordon round the marginal coast. The cocoanut plantations are lying chiefly to the southern part of the island just below the hills.

23. Production of Chorao:—Is rice, salt, cocoanut, mango, jackfruit, vegetables and liquor of cashew fruit and coco-tree toddy.

24. Fort of Chorao:—The Fort of Chorao was built on the north but it is now in ruins. In 1816 the last *Killidar* of that Fort was Sr. Manuel de Santos Leitao, receiving 400 xerafins a year.

25. Former and present state of Chorao:—The island of Chorao, it is said, was formerly in flourishing condition and was once the residence of *fidalgos*, and a place of recreation for the nobility and the rich. The ruins of Royal Jesuit Ecclesiastical College founded by Dom Juao Nunes Barretto S. J., Patriarch of Ethiopia, the churches and the villas of the *fidalgos* attest the estimation in which it was beld in bygone ages. Now there remain only the ancient *church of San Bartholomew* the four chapels and the residence of Colonel Cabriera and six storeyed houses.

(Sd.) **George Vas.**
(1881 A. D.)

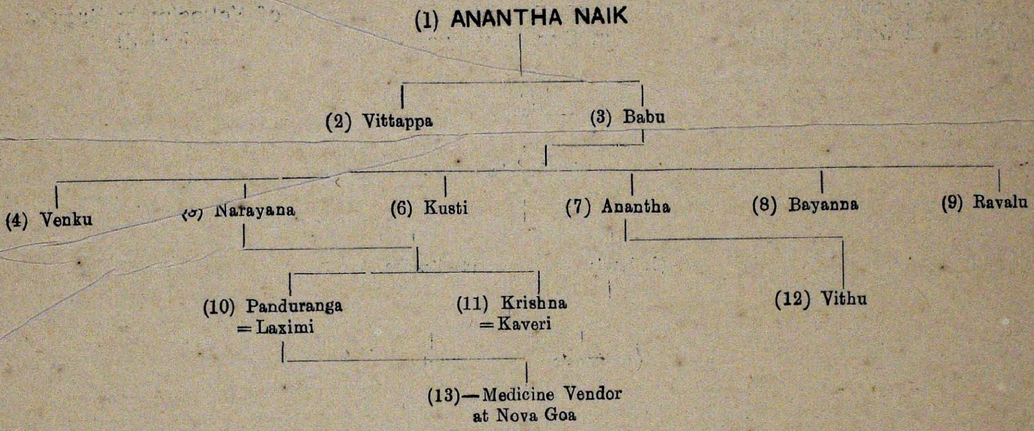
APPENDIX II

Pedigree of the Vas Family in Pandevado in Chorai and some Hindu Naik Families of Goa and S. Kanara.

A. Naik Vases of Pandevado, Island of Chorao

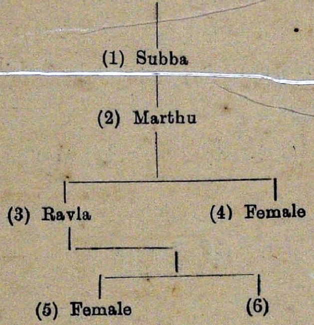
- (1) FILLIPPE VAS
  - (2) Antonio Manuel
  - (3) Angela
  - (4) Kaithan Xavier
    - (7) Florina = Sr. Kaithan Pinto
    - (8) Fillippe
    - (9) Deudit *d.* 1853
    - (10) Anna Jochina = Polycarpo Cypriano D'Souza
    - (11) Kaithano Antonio = (1) Margarita Abreo (2) Maria Kaithana Rebeiro
      - (14) Ernestina *d.* 1859
      - (15) Cracedo Ameliano *b.* 1862 (Student in Jesuit school, Bandra *d.* about 1881)
      - (16) Ernestina
      - (17) Claciford
      - (18) Putinha *b.* 1869
      - (19) Clementine *b.* 1880
      - (20) Beatrice
      - (21) Antonio Xavier
    - (12) Jose Fillippe *b.* 1839 = Maria J. Abreo
    - (13) Joao Vincent = Amelia Lopes
  - (5) Anna = Andre Patcheco of Molia Vado
  - (6) Rosa Maria *d.* 1832

B. Hindu Naiks of Nova Goa



C.
Hindu Naiks of Tulegao in Goa
(Names faded in the table)

D.
Hindu Naiks of Bicholim in Goa Province



E.
Hindu Naiks of Yekosim in Bardez
(Faded)

F.
Hindu Naiks of Cundovin in Ponda

G.
Hindu Naiks of Boneveli in Salsette
(Faded)

H.
Hindu Naiks of Bundavin in Salsette

I.
Hindu Naiks of Britona in Bardez
(Faded)

(1) Giri Naik

(1) Ravalu (2) Pundlik (3) -- (4) — (5) Raghunath (6) Keshava (7) Purshottam (8) Babu

(2) Putta

9— 10— 11—
(Medicine Vendors)

3 4 5
(Faded)

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J.

Hindu Naiks of Sujir near Feringapet, Mangalore Taluk

(1) Chardappa Naik

(2) Narsappa

(3) Ramchandra

- (4) Narsappa = Baghirathi
- (5) Narayan =(1) Subadri (2) Sarasvati (3) Sarasvati
- (6) Ammu = Anna Bhandari late Superintendent, Sea Customs Office, Mangalore
- (7) Chardappa = Pokamma
- (8) Kaveri
- (9) Vasu = Kaveri
- (10) Manjunath = Anna Shenoi of Padubidri
- (11) Gowri Guvamma = Anantha Poi of Gurpur

4. Narsappa son of Ramchandra Naik of Sujir (No. 3)

- 12. Anantha = Rukmini
- 13. Venkatesha Dovay = Devanna
- 14. Subraya = Yesusi
- 15.—
- 16. Manjanath = Kaveri
- 17. Vaikunta = Subadri
- 18. Soyaramma = Luxmon Bunta
- 19. Sompanna = Annappa Kamthi of Mulki

5. Narayan son of Ramchandra Naik (No. 3)

- 20. Yesodiamma = Vaikunta Prabhu
- 21. Krishna = Sayatri
- 22. Draupadi = Anantha Kini Padambur
- 23. Tulsiamma = Narayan Kamthi of Mangalore
- 24. Santhappa = Padmavati
- 25. Vasudevayya = Padmava
- 26. Vedavati = Venkatesha Pai of Mangalore
- 27. Venkatesha = Subadri
- 28. Padma (Bachelor)
- 29. Kamlavati = Rama Naik of Katpadi
- 30. Luxmon (Bachelor)
- 31. Nagappa (Bachelor)
- 32. Gauri (Virgin)
- 33. Mamavi (Virgin)

NOTE: 13, 14, 24. Rice merchants in Mangalore.

7. Chardappa son of Ramchandra Naik (No. 3)

- 34. Sheshagiri = Luxmi
- 35. Shrinivasa = Satyabama
- 36. Mudlagiri = Padmavathi
- 37. Sulasiamma = Ramakundur Kamthi of Mangalore
- 38. Yemuni = Narsu Kini of Ullal
- 39. Saraswathi = Hundi Shrinivas Kamthi of Mangalore
- 40. Kaveri = Rama Prabhu of Mangalore
- 41. Pambi = Vittal Pai of Mangalore

NOTE: 34. Patel of Sujir.

9. Vasu son of Ramchandra Naik (No. 3)

- 42. Panduranga =Kaveri
- 43. Mahainaji =Laxmana Kini of Ullal
- 44. Rayappa =Santhamma
- 45. Padmavathi
- 46. Ramchandra (Bachelor)
- 47. Shrinivasa (Bachelor)
- 48. Chandrabaji =Ganpathi Prabhu of Buntwal

NOTE: 46. Rice merchant at Mangalore.

12. Anantha son of Narsappa Naik (No. 4)

- 49. Vitappa
- 50. Tulsasiamma =Ganpathi Kamthi of Buntwal
- 51. Draupadi =Marthu Naik of Pariakal
- 52. Luxmon (Bachelor)

13. Venkatesha son of Narsappa Naik (No. 4)

- 53. Janarthana =Laximi of Konchadi
- 54. Rama =Tulsi of Kadbeth
- 55. Ganpathi =Saraswathi
- 56. Gauri =Janardhan Naik of Mangalore
- 57. Annappa
- 58. Durgamma =Vaman Bhandari of Buntwal
- 59. Radamma =Anantha Shenoi of Mangalore
- 60. Sarvothamma (Bachelor)
- 61. Rayappa (Bachelor)

14. Subraya son of Narsappa Naik (No. 4)

- 62. Ramchandra
  =Satyamma
- 63. Radamma
  =Ganapati Kamthi
  of Mulki
- 64. Mamaji
  =Janardan Shanbogue
  of Feringapet
- 65. Vedavati
  =Ramanna Shenoi
  of Bolar
- 66. Padmavati
  =Krishna Pai
  of Gurpur
- 67. Durgamma
  (Virgin)
- 68. Ravalnath
  (Bachelor)

16. Manjanath son of Narsappa Naik (No. 4)

- 69. Narsa
  (Bachelor)
- 70. Satyabama
  =Subraya Prabhu
  of Gurpur

17. Vaikunta son of Narsappa Naik (No. 4)

- 71. Seetamma
  =Venkatesha Bhandary
- 72. Raghu
- 73. Netravati
  (Virgin)
- 74. Chardappa
  (Bachelor)

21. Krishna son of Narayan Naik (No. 5)

- 75. Sarvottamma (Bachelor)
- 76. Chandrabaji = Venkatesha of Panemaglur
- 77. Ramchandra (Bachelor)
- 78. Achuta (Bachelor)
- 79. Vittu (Bachelor)
- 80. Yamunni (Virgin)

24. Santhappa son of Narayan Naik (No. 5)

- 81. Radha
- 82. Gopal (Bachelor)
- 83. Devi (Virgin)
- 84. Yamunni (Virgin)
- 85. Shrinivas
- 86. Bhavani (Virgin)

25. Vasudevayya son of Narayan Naik (No. 5)

- 87. Mamaji (Virgin)
- 88. Pandu (Virgin)

34. Sheshagiri son of Chardappa Naik (No. 7)

- 89. Raghunath (Bachelor)
- 90. Anantha (Bachelor)
- 91. Netravati (Virgin)
- 92. Guriamma (Virgin)
- 93. Vasu (Bachelor)
- 94. Annappa (Bachelor)

36. Mudlagiri son of Chardappa Naik (No. 7)

- 95. Cherdappa (Bachelor)
- 96. Vamanna (Bachelor)

42. Panduranga son of Vasu Naik (No. 9)

- 97. Vedavati (Virgin)
- 98.— (Virgin)

44. Rayappa son of Vasu Naik (No. 9)

- 99. Gauriamma (Virgin)
- 100. Raju (Bachelor)

53. Janarthana son of Venkatesha Naik (No. 13)

- 101.— (Virgin)

54. Rama Son of Venkatesha Naik (No. 13)

- 102.— (Bachelor)

K.

Hindu Naiks of Bantval

- 1. Ananta Naik
  - 2. Apamma
  - 3. Rukmini
  - 4. Narayan
  - 5. Venkappa
  - 6. Krishnappa
    - 7. Annappa = Gouri
      - 9. Sayatri = Appa
      - 10. Krishna
    - 8. Sayatri = Venkappa Markad

L.

Hindu Naiks of Panemanglur

- 1. Ramaya =Laximi
  - 2. Dasa
  - 3. Venku =Martamma
    - 5. Sarasvati =Annappa Naik of Uppinangadi
    - 6. Gummavatiamma =Madhava Sheni of Nandavar
    - 7. Dasa =Laximi
    - 8. Rama =Satyamma
    - 9. Padmavati =Badhava Sheni of Panemanglur
    - 10. Ukkamma =Narsappaya of Kandeshavalaya
  - 4. Appu =Kasiamma

M.

Hindu Naiks of Uppinangadi

- 1. Narsa
  - 2. Subraya
  - 3. Narayan
  - 4. Laxmanaya
  - 5. Anantha
  - 6. Vithal

APPENDIX III

Notes on certain leading members of the Vas family

22. Augustin Vas married Martha Aranha daughter of Jose Aranha and a cousin of Victor Rosario and Sadar Amin Salvadore Rosario (father of Rev. Fr. P. Rosario S. J.). Died at Panemangalore on Saturday 2nd July 1861 and was buried in the Church of Minin Jesu at Bantval. He was the monegar of Panemangalore.

24. Pedru Vas was born on 1st June 1803 and died in 1882. He was a tall and well built man with a towering personality and endowed with keen intelligence. At an early age he mastered law in which he passed the necessary public examinations and was enrolled as a vakil in 1831 in the lower courts and in 1843 in the District Court. He soon became a leading pleader with a lucrative practice at his command. He amassed a large fortune and purchased extensive landed properties in Kankanady. He invested a large portion of his savings in coffee planting speculation started by his son Mingel in Wynad which resulted in total failure along with other coffee plantations and was practically ruined. He took an active part in company with Pedru Coelho (Porob) in the affairs of the Milagres Church and educational institutions an account of which will be found in the history of the Diocese of Mangalore (pp. 127. et seqq) to be read with corrigenda at the end of the book.

42. Juao Vas born at Nalknad (Coorg) and baptised on 5th May 1827 in the parish Church of St. Anne at Virajendrapet by the (Vicar) Rev. Vicar Balthu Borges. Sponsors Domingo Bragas and Dominic Almeida of the Bairo of Pent. His second wife Leopoldina Thesiasa died and was buried at Cannanore.

54 to 66. The female members of Augustino Vas family were married into families, the large progeny of which have made a mark in the history of the community. To mention only a few, the mother of Ligouri and Joseph Alvares of Bolar was a daughter of Rose Regina and Alex Saldanha. The family of Helen married to Mingel Saldanha is represented at present by Jerome A. Saldanha ex-M. L. C., Victor Saldanha (Hd. Clerk to Collector), Capt. Lawrie Saldanha of Bombay, Fr. Charles Saldanha, M. A., S. J., and other distinguished brothers, and grand children by his daughter Regina (No. 83 below) and Lucy married to Paul Castilino (Tahsildar) whose son Patrick has retired

as Presidency Magistrate, Madras, and other sons are holding high posts and daughter Very Rev. Mother Josephine is now Mother Provincial of Apostolic Carmel.

56. Clement Vas was one of the members of the deputation sent to Verapoly for the consecration of Bishop Bernardin on 5th October 1845.

57. Cecilia Emertiana Vas was the mother of Rev. Fr. Gabriel D'Souza of Hubli and grandmother of M. S. Pais, retired Dy. Collector and Municipal Councillor.

58. Natalia Vas was the mother of Lawrence Lobo (died 1894), one of the leading vakils of his time. One of her daughters Juana was married to Munsif Joseph Lobo, one of whose sons P. C. Lobo is a Dt. Judge in the Madras Presidency. The sons of other daughters Flora married to Domingo Joao Souza of Udipi and Christiana married to Casmir Saldanha and Martha married Bastiao Saldanha of Karwar are holding high positions.

60. Rita Emeliana Vas is now represented by her grandson Capt. Ferris of the Army Medical Dept. and another grandson who has settled in Brazil.

61. Nicolao Kaithan Vas was for several years employed in the firm of Alex Brice and Co., cotton merchants at Tadri and Bombay. He lived and died (1878) at Dabul, Bombay, in a house where the present new church is built. He was the pioneer of the Mangalore colony in Bombay.

63. Doming Jose Vas with his a flowing beard was an impressive figure in Mangalore and Bombay and used to take active part in the public movements of the Community.

64. Lawrence Vas, a stamp vendor at Puttur, was of a genial temperament which has been inherited by his children beginning with Rev. Fr. Ligouri Vas who died as the popular vicar of the Cathedral church, Mangalore.

67. Rev. Fr. M. S. Vas ordained at Verapoly in 1845 by the Archbishop Count Ludvica of Martin of St. Teresa, was vicar of the Church of Santa Cruz at Hospet (Mudbidri), Church of N. S. De Sud at Sirva and of the Church at Urwa. For some years he was teacher at English school at Milagres—Died on 8th February 1874 and was buried in the new cemetry at Milagres near the grave of Bishop Thomas de Castro, and has left behind the memory of an eloquent and impressive preacher.

78. Mingel Vas—was an enterprising man. He traded in Bombay and Calicut under the title of M. Vas and Co., after having made his mark at Kumpta and Mangalore. He was a pioneer of Mangalore Catholic coffee planting industry of Wynad (Catherine Estate) and was ruined along with several other planters.

80. George Vas—The following account is furnished by his son Harmisdas Vas:—

"George Vas the third son of Pedru Vas and Lucin Lobo was born in Mangalore in 1839. His father being the first Pleader of Mangalore was in affluent circumstances. He was educated under Christian Brothers. He was fond of riding in which he became very proficient. His daring courage in serious dangers and risks to life was much admired.

He married Anna Esperanca Coelho, second daughter of Mr. Salvadore Coelho, well-known rice merchant of Falnir, Mangalore. By their union he had eleven children 6 sons and 5 daughters, of whom now only two sons and two daughters are living.

After Pedru Vas lost his property George Vas of his own accord separated from his father, without taking any share in the family property.

He became the private Secretary to the late Mr. Jose Coelho (Dackto Prabhu) of Codialbail. While his friend Mr. J. M. O'Donnell, an Irishman, was private secretary to Chevalier George Coelho K. S. G. who with his wife stood sponsors to Celina 2nd daughter of George Vas. After the death of Jose Coelho he opened a wine and provisions shop in Mangalore and also an aerated water factory but had eventually to close down the business, having undergone a loss. He then joined the Brito Brothers and was sent to Kutch Mandvi as their agent for carrying on salt business. After some time he was sent as Manager of Brito Bros' Coffee Estate "Katlekhan" where he contracted jungle fever and had to relinquish the post.

At that time there was a lot of agitation by the Catholics of Mangalore to have the mission transferred to the Society of Jesus. He took a very prominent part in this agitation by petitions to the Holy See at Rome. He was an upright, philanthropic and selfless man, and as such he always had in his mind to do good to the public and especially to his community. On Jesuits taking charge of the mission, he gave them every assistance in their infant undertakings especially in securing from Mrs. Jose Coelho the building next to the Codialbail chapel for their first school and college, in getting the transfer of the Codialbail chapel for the first Bishop Dr. Pagani S. J., in securing the site on the Edyah Hill as a gift from the late Lawrence Lobo Prabhu for the College, in starting a printing press, ("the Codialbail Press,") where he was employed as its first manager, in which have been employed lot of Mangalore youths who are trained in printing and book-binding, in getting job work from the District Court and many other institutions so that today it stands as a living moment of his zeal and enthusiasm for the good of his community. He travelled much and carried on historical research and collected lot of materials for a history of S. Kanara after much trouble and expense and handed over all his manuscripts including those ancient and valuable ones which he had purchased from late Francis Xavier Mascarenhas for Rs. 400 from

the dowry money of his wife and which at his deathbed he left to the Mangalore Catholic Jesuit Mission through Reverend Fr. Maffei S. J., who promised to pay Rs. 500 to my mother after the publication of the History of Kanara.

He took active interest in politics and was deputed to the Indian National Congress as a delegate in 1883 from Mangalore by the Hindus and Catholics of South Kanara. He had many great friends in Bombay, Madras and Goa, such as Dr. Gerson D'Cunha, M. D., Mrs. Ramabai Pandit, and the Patriarch of Goa and East Indies.

In the year 1890 during the exposition of St. Francis Xavier in Goa, he sustained an injury at sea, and after some treatment in J. J. Hospital at Bombay he contracted a tumour of the heart and after having been bedridden for a fortnight died a peaceful and happy death amidst his wife, children, and the nearest relations and friends, being fully fortified by the rites of the Church and being conscious to the last moment, on the 31st April 1891, and was buried by the side of the grave of Reverend Fr. Manuel Salvadore Vas in the Milagres cemetary at his own request."

From what the editor knows of George Vas's career, it may be said that he was one of the most energetic and public spirited men of our community, a very active force, though not of showy demonstration behind every public movement in the interests of the community, in which the editor's father Joseph S. Saldanha was his active sympathiser and co-worker.

81. Paschala Vas married to Salvadore S. M. Saldanha, son of Munsiff of Mangalore, Nicolas Juao Saldanha (bro. of Munsiff Faustin Saldanha and father of Andre Saldanha). She died at Honavar in 1859 and was buried in the chapel near Hejamadi.

83. Domingo Vas born in 1844 and married Regina Saldanha, daughter of Mingel Saldanha and Ellen Vas, is the G. O. M. of the Vas family. He was the agent of B. I. S. N. Co. at Kumpta and was the first agent of B. S. N. Co. at Mangalore and the first Agent of the Oriental Life Insurence Co. at Mangalore, which business he and his family have brought to a very flourishing condition. His only daughter was married to Francis L. Silva, who after a distinguished career in the Accountant General's Office Bombay has settled in Bangalore and is a pioneer of silk-filature manufacture by the power loom in Mysore besides being promoter of more than one Co-operative organisation at Bombay. He organized along with the leaders in Mangalore the Mangalore Catholic Co-operative Credit Society. Domingo Vas's sons Denis, William and Louis are now carrying on the work of the Oriental Insurance Co. on an extensive scale, John retired from the Postal Department, Bombay, and has settled

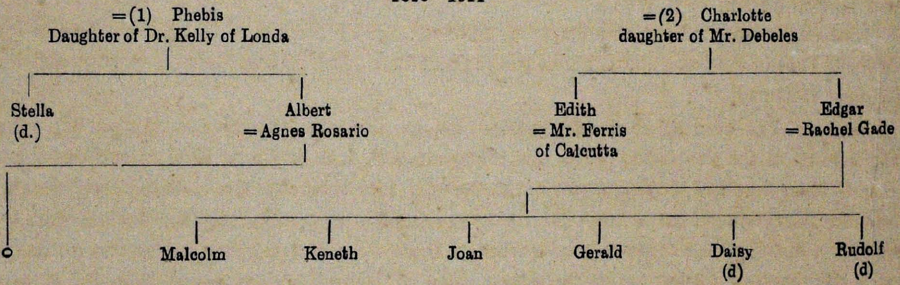
in Bangalore and is carrying on poultry business and publishing valuable notes on the subject in the papers chiefly in the *Bangalore Daily Post*, James has distinguished himself in the Educational Department of Burma, Henry became a Christian Brother and he died in Rangoon. He was much esteemed for his simplicity and piety.

84. Regina married to Domingo Fernandes son of Salvadore Fernandes of Karwar. Their first son Salvadore Fernandes, B. A., was the first Catholic Inspector of Schools in Bombay Presidency. Their second son Antony John, B. A., LL. B., started his career as a vakil at Karwar, but it was cut short by his untimely death.

85. Marian Vas (alias A. B. Simpson) was a very adventurous man. He served in the Telegraph Department at Bombay and Surat and in the Railway Department at Allahabad. He spent over five years in London to master electric engineering. On return to India he took up large contracts for electric light installations in palaces. The genealogy of his family which could not be got earlier is given below:

MARIAN VAS alias A. B. SIMPSON

1848–1911



92. Sabina married to John Rego of Bolar, who built up a large business as tile manufacturer and merchant now flourishing in the hands of his sons Messrs. J. P. Rego and L. X. Rego. Their daughter Ursula was married to A. J. Fernandes son of Regina Vas (No. 84 *ante*).

99. Isabella married Cassion Andrade who was one of the prominent P. W. contractors of the day.

112. Anna Concessao married to Lawrence Mascarenhas who was Amildar in Shimoga. He was the uncle of Casmir Mascarenhas of Bendur.

118. Martha Maria married to Alexis Pinto (Dewan Bahadur) (Deputy Collector) still living aged 92 as G. O. M. of the community. She was a remarkable woman with a happy mixture of kind-heartedness and sweetness of temper which made her a worthy partner to a husband with such remarkable intelligence and spirit of enterprise, qualities their large progeny of children and grand-children (and great grandchildren) have inherited in the brilliant careers in which they have distinguished themselves. The community must be proud of a family which can boast of a Sub-Judge (Rao Bahadur C. D. J. Pinto), a Colonial Civil Servant (Mr. M. S. Sreshta, now M. L. C.), a Deputy Collector (Mr. Albert Pinto), an Assistant Superintendent, Government Printing Press, Madras (Mr. W. Pinto), and an Inspector of Police (Mr. C. Pinto). Of their two daughters one was married to A. F. Coelho (see 121) and the other to M. S. Mascarenhas, B. A., who retired as Collector. The Dewan Bahadur has the happiness of seeing his four distinguished sons retiring from Government services during his lifetime.

120. Paschala Concessao Vas married to Joachim Alva of Udipi (Jacki Bhat) is responsible for a large distinguished progeny of sons and daughters and grandchildren. Joachim Alva was a dominating figure in the social and economic life of Udipi.

121. Juana Apollina was married to Munsiff Joseph Coelho of Codialbail, whose daughter was married to Raymond Noronha, father of Mark Noronha, B. A., LL. B., Judge of Small Cause Court, Bombay, and son A. F. Coelho married to—Flora daughter of Dewan Bahadur A. Pinto, parents of large family of 14 children which has given 4 sons to the Society of Jesus and 5 to the Apostolic Carmel and son Cyril, who has risen to an officer's grade in M. S. M. Ry. Munsiff Joseph Coelho was a highly respected member of the Community and died at a venerable old age.

122. Isabella Vas married to Ales Albuquerque (Pai) of Bolar who was one of the pioneers of the tile industry in Mangalore.

123. Mingel Kaithan Vas is represented now by his son Martin who is trading with great success as a chemist and oculist in the name of Malariana Company, Mangalore.

124. Manuel Salvadore Vas who settled in Bombay was a general merchant and with his genial and popular wife gave refuge and helped many of our youths in settling down in Bombay. He died in 1925 to the great regret of the community, leaving a large family and children and grand children who are now playing an important part in the life of the colony in Bombay.

126. Marian Vas was the author and first publisher of the 100 Konkany Hymns.

131. Agatha Ritha and Clement Vas are the grandchildren of George Vas by his daughter Celine with a number of other brothers and sisters. Agatha was baptised in the Milagres Church by co-adjutor Fr. Lawrence Patrao. Clement made a large fortune as owner of race horses at Bombay.

146. Martha married to Sebastian Saldanha are represented by Francis who was one of the first teachers in the St. Aloysius' College, and subsequently with his brother Salvadore were the first Mangaloreans to be employed in the Royal Indian Marine, A. P. P. Saldanha (Rao Bahadur) who retired as a Sub-judge, and Joachim who has risen high in the Bombay Postal Department; Julian, first Mangalorean employee in the Bombay Municipality (Health Department).

147. Fulgence was educated in Bombay by his uncle Nicolao Kaithan Vas, was the first Mangalorean F. A. of Bombay University and the first Mangalorean to be employed in the High Court, Bombay, but family circumstances forced him to settle in Mangalore where he was employed in the Educational Department of the Local Board.

149. Delphina married to Domingo Rasquinha, Head Quarters Inspector of Police. Their house was centre of lot of communal activities.

151. Piedade Vas was for several years State Engineer, Sangli, and on retirement after distinguished service, became a coffee planter.

152. Rev. Fr. John Salvadore was Asst. Vicar in Ullal, Karkal and Milagres, Director of St. Antony's Institute, Vicar of Cordel and is now Vicar of Milagres.

153. Peter Vas, B. A., B. L., has settled down in Tellicherry as an advocate, in which he has established large practice as well as a good name for public spirit and activities, while his able and resourceful wife Prescilla has been taking an active part in muncipal affairs as a councillor and has been holding the position of an elected Vice-Chairman of the Municipality.

155. Eusebia Isabella married to Daniel Mathias one of the leading Coffee Planters.

158. Isidore (b. 1864) is the first Mangalorean to settle in Calcutta.

159. Rev. Fr. Ligouri was Co-adjutor Cathedral, Vicar of Karkal, Oomzur and last as Vicar of Cathedral. Died 1930. He was noted for his sweet and genial temperament and was an able organiser of church finances.

160. Julian now retired after along service in the Customs Department.

163. Magdalena married to Joseph Quadros. Their son Thomas holds an important position in the Madras Port Trust.

164. Paulina is a nun at Alleppey.

165. Cecilia married to Albert Rego. Their son Gratian, B. A., B. L., is a rising vakil in Udipi. William is Assistant Station Master, M. O. S. M. Ry.

168. Paschala married to Juao Manuel Minezes, merchant, whose son Fr. Lawrence Minezes died at an early age after serving in the Mangalore and Bombay dioceses. He was the author of a *Life of Muhammad.* He had left a large legacy for building a residence for retired priests.

170. Monte Mariano married Eugene Catherine Brito, sister of Rao Saheb S. F. Brito. He was the first Catholic F. A. of Mangalore. He was L. F. Head Clerk and at the time of his immature death in 1879, was a magisterial Clerk in the Collector's Office. He was a public spirited citizen who was instrumental in opening a Catholic club and a musical class at Milagres for which he secured one D. F. Fernandes from Goa, who has now retired in Mangalore after a long service of 50 years as music master, Milagres. He also took an active part along with his intimate friends Fr. George Vas and Joseph Saldanda and others in the movement for transferring the mission to the Jesuit fathers. S. F. Brito (who was the first Catholic to made Rao Saheb) was also noted for his great public spirit and was Chairman of the Municipality.

N32

171. Casmir was the Manager Municipal Office and subsequently Accountant in the Collector's office. Died in Bombay in 1920 when he had gone to see his rising sons, Emmanuel, B. A., LL. B., who is now the legal adviser to the G. I. P. Ry. and Henry who founded at Basra a prosperous trading concern.

173. Francis was Inspector of Police. He is still living with a large progeny all of whom are getting on well. His son William is in the Telegraph, Denis is a Doctor in the G. I. P. Ry., Edwin is Supt. in the Political Secretariat, Bombay. His two daughters Monica and Emeliana joined in the Carmelite Convent in Trivandrum and are now in the Convent at Santa Cruz near Bombay.

177. Alexander was in the P. W. D. and retired as a Sub-Divisional Officer. He has left a large family of whom three are science graduates of Edinburgh. Edwin, M. A., B. SC., is in Imperial Forest Service, Bombay Presidency. Michael B. SC., is in the Government Telegraphs. His eldest two sons Julian and Louis are coffee planters, the latter being also Chairman of the First Class Bench Court of Chickmagalur, a member, of Dt. Board and Municipality and Educational Council, Chickmagalur; while his wife Wynnie is also a member of the same Dt. Board and Educational Council.

179. Albert retired after a distinguished service in the Educational Department as Inspector of Schools. He is the author of several mathematical works which are in great demand.

196. Domingo Salvador was Postmaster of Badagara. His son Rev. Fr. Emmanuel Vas was Vicar of Hospet, and Udiavar. Cyril has had a distinguished career in the M. & S. M. Ry. (Traffic Dept.)

198. Lawrence Vas was for several years Head Clerk of Messrs. A. J. Saldanha & Sons, Mangalore. He was well known for his legal acumen and was constantly sought for by parties for legal advice and for drawing up documents. He was the author of a drama in English in which he ably depicted the characters of his contemporaries in transparent disguise, which deserves to be published. He wrote also Konkani books one of which "Ruchik Amruth" (Sweet Nectar) published by his widow shows a depth of religious feeling and mastery of metrical rendering of a rare kind.

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